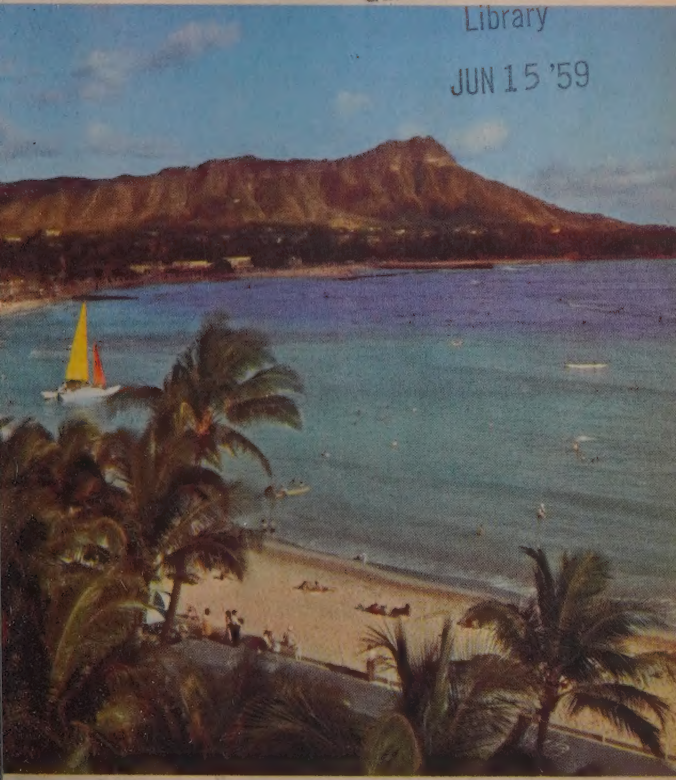
JUNE 1959 20 CENTS

UNITY

Garrett Biblical Institute
Library
JUN 15 '59



Countless Blessings

CONTENTS

How to Handle the Psychic Forces of Consciousness, *Charles Fillmore* - - - - - - - - 1
"He That Dwelleth," *Edith H. Morrell* - - - 8
The Challenge of the Times, *Eric Butterworth* - 15
Launch Out, *Freda K. Routh* - - - - - - 23
No Thought of Worry, *Gertrude Cramer Williams* - 28
"He Hath Opened Mine Eyes," *L. Stevens Hatfield* - 35
The Law of the Archetype, *Jack Roland Coggins* - 40
Thank You, *Maria Aigner Pfeuffer* - - - - 45
I Meet My God in Silent Prayer, *Charles Fillmore* - 51
The Good Shepherd, *Kathleen W. Welch* - - 55
Sunday Lessons - - - - - - - - - - - 61

Cover—Waikiki Beach, Hawaii, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from June 1 to June 30

Illumination: I place myself in God's keeping and look to Him for wisdom. He steadies my thoughts and guides my way.

Prosperity: I place all my affairs in God's keeping. He satisfies my every need and fills my life with His abundant supply.

Healing: I am secure forever in God's keeping. He fills my mind with peace and my body with vitalizing life.

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Second-class postage paid at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

VOLUME 131 JUNE, 1959 NUMBER 6

How to Handle the Psychic Forces of Consciousness

from the writings of

CHARLES FILLMORE

THE FIRST step of a Truth student in handling the psychic forces of consciousness is the same as that in handling any other, and that is to realize that God is the one and only power; to declare with Byron: "There is no god but God!—no prayer—lo! God is great!"

The name *psyche,* which figures in Greek mythology, means breath, life. Psyche is represented as one of the three daughters of a king. These three "daughters" are spirit, soul, and body. Psyche is the soul in its many earthly experiences, in its failures and its successes.

God is the same yesterday, today, and forever, and His law is for the use of all alike. Man interprets His law and operates in accord with it to the best of his ability in his endeavor to grow and prove

his mastery over the many events that take place in his life.

If man would become expert in handling scientifically the psychical forces, he should first get a thorough understanding of just what these forces are, and above all he should know that like other forces they are subservient to God's law. The psychic or soul realm includes the sum total of consciousness, all that the individual has experienced.

In analyzing the soul realm we have first the animal soul. The animal soul comprises all sensations and all thoughts that we entertain with reference to animal life. Through man's thought the animal soul forms the animal man.

The second element in the soul realm, the human soul, is one step higher than the animal, and comprises all the thoughts and emotions we entertain on the human plane of consciousness: thoughts of family, of friends, of business associates, or personal possessions.

The third and highest element of soul is the spiritual. This phase of the soul is the depository of all thoughts and aspirations we have ever had about God and things spiritual. Here also we find a consciousness that relates us to God and forms the connecting link between the human and the divine. When through prayers, meditations, and good works man has built spiritual qualities into his soul to the point of dominance over the animal and human natures, he is ready for the regeneration with Jesus.

It is true that through the animal and human departments of the soul we are in sympathy with all nature, which includes the earth, the sun, the

moon, and the stars, and as these are all ensouled, their reactions affect us when there is no higher power in evidence. But there is a higher power in everyone: Spirit. In Genesis it is stated that spiritual man, the image-and-likeness man, was given dominion over all creation. As Shakespeare aptly says,

"The fault is not in our stars,
But in ourselves, that we are underlings."

In our ongoing we endeavor always to bear in mind that God is the one and only power. We must know and realize that the great intelligence of God works in every conceivable way to lead us into the light, thus aiding us in avoiding error conditions. The indwelling Christ will "neither slumber nor sleep"; with the Holy Spirit it is teaching us the great truth that we are "Gods in the making" and that as such we have dominion over every thought and condition.

When Jesus was born in the manger in Bethlehem, the star appeared in the east and pointed the way for the Wise Men to the spot where the young child lay. A mighty one had been incarnated and had come to do a mighty work on the earth. So great was the occasion that the whole heavenly universe sang with joy. This to the individual means that a speck of light shone in the east, the within, revealing to the illumined soul what was taking place. The star is a symbol of potentiality; it represents expanding possibilities. The saving I AM had at last made its spiritual power manifest in the earth. But was the star seen by those who were not spiritually illumined? No. They had eyes but saw

not. Only the illumined, the awakened, could per ceive the star of Bethlehem. So the spiritual I AM is often doing a great work in a man, and the mar knows it not. This scripture also reveals the wa in which Spirit often uses the so-called psychic t do its bidding, to reveal its power.

Today men are breaking into the psychic realn as never before and, not being consciously unifie with Spirit, are becoming entangled in their ow mentality, in addition to the psychic vibrations o the whole race. Often this leads to very unpleasan experiences.

In fact, all people are being quickened, and i the absence of an understanding of Truth errati states of mind are formed that cause fantastic no tions about many things. Persons in this conditio often become supersensitive and imagine that the are being criticized, that others are talking abou them, and a thousand and one other things. Ver often this condition is the result of trying to com municate with the dead through mediums and spir itualistic seances.

There is a realm in which the souls that have lef the body are functioning feebly. Spiritualists call i "spirit land" or "the home of the soul." The earl Christians taught that those who had passed awa were asleep. This is not true of all persons, but thos who have lived a long, strenuous life and are weary want rest, and fall asleep. Paul said, "Because yo have not discerned the Lord's body you have falle asleep." Others who have lost their body early i life are ready for immediate action in reincarnatio and do not find sleep necessary.

Eventually all souls reincarnate on the earth as babes and in due time take up their problems where they left off at death. But before they do reincarnate they sometimes try to communicate with their loved ones here on earth. This is never satisfactory and leads nowhere. Persons who sit in seances are taking a great risk. Instead of really getting in touch with their loved ones, they are apt to make contact with psychic forces of a low order that tend to weaken their faith in God.

Paul said, "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*."

When a person is established in the Christ power and dominion, he finds that Spirit often uses the mental realm to reveal to him some message that is of vital importance to him. Such messages are imparted through dreams and visions. When the soul is still, as in sleep, the Spirit of truth throws the message on the screen of the mind in the form of thought pictures. One only has to read the symbols in order to receive the message. If the message is instructive, it is well to praise God and give thanks. If it is of a destructive nature, take the message to the silence and place it before God. Hold the thought for light until you have the realization that the illumination of Spirit permeates and penetrates the whole condition. Spiritual light transforms, reconstructs, and makes beautiful. Joseph, the son of Jacob, was an expert at interpreting dreams and visions. However, many of the patriarchs of old were

well versed in the art of deciphering the visions o the night.

Again the psychic realm is the realm in whic primitive man (Adam and Eve) first functioned Instead of listening to the Lord they listened to th serpent (the sense man) and learned to indulge i sensation until it depleted divine substance. Disin tegration of the body followed. This is physica death. For this cause the human family lost thei original estate in the ethereal or heavenly kingdon and descended into earthly, fleshly consciousness.

We are now, through Christ, listening to Jehoval God, through whom we are learning the law o life, and we are being restored to the understandin that all the factors that enter into life are here al the time and are ours to use. Through Christ ma has dominion. Through Christ it is possible for u to make the perfect union between soul and body and enter into the consciousness of Almightiness thus being restored to the paradise of God fron which we originally came forth.

We should not think of the psychic realm as evi or be afraid of it. Through Christ we possess master and dominion over all realms. Through our ow Christ dominion we develop spiritual powers t handle the psychic realm to great advantage. An that this is a realm in which tremendous forces ar present is being discovered by the investigations o physical science. Jesus often referred to the "king dom of the heavens" or the kingdom of God, whic He said was very nigh unto us and even within us This kingdom is above the psychic, awaiting ou appropriation of it through prayer. Jesus told Hi

ollowers that after His ascension they were to go nto the upper room in Jerusalem (a high, peaceful tate of consciousness), where the Holy Spirit would ome upon them with power. Science says the ether ossesses dynamic power beyond anything we can magine. Sir Oliver Lodge is quoted as saying that here is energy enough in one cubic inch of ether to un a forty-horsepower engine for forty millions of ears. This is beyond all human conception, but nany of the stories that science is telling us about he power of the ether are fully equal to this, and if hey were in the Bible skeptics would point to them s examples of the credulity of the Christians.

Jesus says that all power should be given to us, vhich carries with it the idea of unlimited capacity.

For mastery and dominion over all conditions ffirm:

Through Jesus Christ I am the master of every ealm of consciousness in my being.

Through Jesus Christ I enter into a full and omplete understanding of how to handle all states f consciousness to the glory of God.

I am illumined with the light of Spirit, and I ring "every thought into captivity to the obedience f Christ."

I commit all my works unto Jehovah, and my urposes are established.

Every plane of consciousness in me is transormed by the renewing of the mind.

Still stands thine ancient sacrifice,
An humble and a contrite heart.

—KIPLING

"He That Dwelleth"

EDITH H. MORRELL

IF SOMEONE offered you free of charge an infallible recipe for health, plenty, and happiness, would you accept it? The chances are that you would be dubious, even skeptical. I think it is possible that you would decline it entirely. Why do I think so? Because that is what many of us have been doing for a long time.

There is a standing invitation to prosperity in every form—health, happiness, security, fulfillment for every need—but we decline. You have probably heard or read it many times. This invitation is given to us in repeated promises throughout the Bible.

Jesus said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." "Seek ye first his kingdom . . . and all these things shall be added unto you." In Psalms we are told, "He that dwelleth in the secret place of the Most High Shall abide under the shadow of the Almighty."

When you dwell, you live in a place. But where is the secret place? Jesus told us, "The kingdom of God is within you." We know that we are in His kingdom when our mind is stayed on God. And how do we learn to dwell there? We learn through prayer and practice to carry in the back of our mind a consciousness of God's presence leading, guiding, protecting, helping us, thinking and working through us. This is practicing the presence, dwelling

in the secret place, abiding in God, making His kingdom our habitation.

It takes much prayer, affirmation, and practice to learn to abide in God. Each time we find that we have forgotten His presence, we can regain our awareness of Him by pausing to pray. We can quietly turn our thoughts to His Spirit within us and feel His love, peace, and power.

I thought for a time that this was impossible, because of the thousand and one things I had to think of, necessary things that God would not want me to shirk. But as time goes on I discover that the thought of God's presence is returning to me more often. By getting in touch with Him more often through prayer and silence, I can carry the realization of His abiding presence in the back of my mind longer. Just as I can be conscious of the presence of people all about me, although I may have my attention on my work or something else, so can I be conscious of God's presence, no matter what I am doing.

I found that the promise, "Thou wilt keep *him* in perfect peace, *whose* mind is stayed *on thee,*" works both ways. If we are at peace, then we have no trouble keeping our mind on God. When our mind is on God we are at peace. Peace, being a state of calm assurance in which we act with confidence, gives us power. In any situation where I have kept my mind on the Christ within, I have remained calm and unconfused.

The uplifting and joyful realization about making the Lord your habitation is that you are protected and guided during times when you are unaware of danger, when you think you do not have

time to pray, when you have to make up your mind in a second, or when you feel that your strength is unequal to the immediate demands. It is in times like these that your being conscious of God's presence will tide you over.

One afternoon my son, my daughter, and I drove up to a railroad crossing. A freight train was standing with its last car just clearing the crossing. But unknown to us, there was another track beyond and paralleling the first one. This second track was hidden by the freight train at one end of the crossing and by an embankment at the other. On this track a passenger train was coming at great speed. We had not heard it whistle for the crossing, had seen no trail of smoke, and, as this was a country crossing, there was no crossing signal. We were totally unaware of danger until we were right on the track and saw that rushing monster only feet away.

Quickly, we were over the track, and the train shot by behind us, missing us by inches. It was as if the whole thing had been timed to a split second. I breathed the deepest prayer of thanks I have ever uttered; not only thanks for safety, but thanks that only that morning before leaving home, I had spent a half hour in the silence, realizing God's presence and protection. This realization had tided me over. I knew I had received divine protection (just as you know when you receive an answer to prayer), for I was still conscious of the Presence.

There are times when quick decisions mean the difference between success and failure, trouble and peace. If we are depending on the all-knowing Presence, although the awareness may be only in the

back of our mind, we seem to catch little hunches and hints that tell us which way to jump, and our judgment is sharpened.

One time when I was in the high Sierras, I missed the bus that would have taken me to an important conference in the valley. In the back of my mind was the thought: There is always a way in God. But I was uneasy at first, and for that reason I accepted the first ride that was offered me. Two men who had stopped at the gas station where I waited offered me a ride. I accepted without any hesitancy, and gave thanks silently as I stepped into the car. But before the men started, I glanced through the window and straight into the eyes of the attendant there. His whole expression said, "Lady, I hope you know what you're doing!" Something within me snapped to attention. I saw now that one of the men was intoxicated, and he was in the driver's seat! The next instant I was out of the car.

Ten minutes later a married couple stopped for gas. The attendant knew them, and he asked them to take me to town. So the prayer in my heart was answered without my throwing common sense and caution to the breeze. The consciousness of omnipresent help that I was learning to carry in the back of my mind had guided me in spite of myself. I could not help wondering if the attendant realized that he had been the means of helping me just by a glance, or if we know how much we sometimes help others just by a glance.

I believe that we all know of the sudden inrush of strength at a time when more strength is urgently needed, and we do not stop to think that we are not

strong enough for the task. Many have heard of the man who lifted the fallen tree that was crushing the life from his companion. Later, this man found that he could not budge the same tree. He had unconsciously depended on strength greater than his own.

If we keep "in tune with the infinite," conscious of God's presence, we shall find ourselves renewed in times of stress and strain, not in quite such a spectacular way, but just as definitely. I have been at the point of exhaustion and, after a few moments of relaxing and remembering that my strength comes from the Lord, I have been amazingly renewed. I think most of us have felt this renewing flow of strength at times, but we do not always recognize it for what it is. Believe in it and you will be able to renew yourself quickly whenever your vitality is low. Try it. Prove it for yourself. You can, if you keep trying.

Too often we forget and allow some adverse thought to possess us, and things begin to go wrong. We are not controlled at such times by the Father's wisdom, but we are controlled by the thought that possesses us. "As he [man] thinketh within himself, so is he." Too often I find that my thoughts are on other persons instead of on God; I am trying to please or impress others with my own personality. Sometimes I find myself possessed by fear of another's personality, or of my own inadequacy.

Whenever I find myself tense or ill at ease with other persons, it helps to say to them silently, "God bless you. I am not afraid of you." When I keep my mind stayed on the idea of God's presence, I remain

poised. I say the right thing or remain silent when this is wise. I do not bungle, and things go smoothly for me. We have everything to gain and nothing to lose, when we acknowledge and realize the presence of God.

At one time I had to be in a play (I never did care for the stage) and I was emotionally going to pieces with dread. But I managed to get a few moments to myself before my performance. I relaxed completely, turned my mind to God's presence within me, and asked for help. I quickly became conscious of His presence and help. Then, in the back of my mind, I hung onto the consciousness of being helped and I went through my part without a hitch; in fact, I rather enjoyed it.

The 91st Psalm is a steadying thing to learn by heart. It is a comforting reminder to store in your memory. In times of doubt, danger, uncertainty, or fear, these reasoning words will prove a refuge, a bracer, a bulwark, and a help in every need. Once this psalm of perfect trust is stored in your memory, nothing can take it from you. You will prove its promises over and over again.

My sister was knocked down by a cyclist. Her head struck the curb, and she was taken to the hospital with two fractures of the skull and a concussion of the brain. The doctor told me that he would not know for five days whether my sister would live. I found her semiconscious, when I arrived at the hospital. I leaned over her and said, "Remember, Flora, God is omnipresent, and He can heal you." I did not expect an answer, but I hoped that my words would penetrate.

To my surprise, my sister spoke. "I am saying my name," she said.

"Your name?" I asked, puzzled.

"Yes," she whispered. "F, fear not; L, God is love; O, over all and in all; R, return to God; A, abide in me."

By the third day my sister was fully conscious. From then on she steadily improved, until the healing was complete. Her remembering Bible verses by using the letters of her name had helped her to keep her mind on God. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed on thee."

In times of stress I have found another helpful memory prod. Sometimes when I am unable to think of the right word or verse to fit the occasion, I repeat the alphabet, and each letter will recall a Truth affirmation or a Bible verse. Sometimes I think of many verses that are promises; sometimes I recall verses that are instructions, and so on. The convenient thing about this plan is that one can use it any time and anywhere.

When you are in tune with the infinite, when your mind is in tune with God, you are abiding in the kingdom. You are dwelling "in the secret place of the Most High."

Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and *hymns* and *spiritual songs, singing with grace in your hearts unto God.*

—COLOSSIANS

The Challenge of the Times

ERIC BUTTERWORTH

A FRENCH PAINTER by the name of Daumier was often criticized by his friends because of the kind of painting to which he devoted most of his time. They felt that his work was not natural and spontaneous, that it was not getting the most out of his great talent. He had obviously resigned himself to doing the kind of work that would sell rather than to insist on a higher standard for which he would receive nothing but the promise that in future years he would be heralded as a great artist. He defended his potboiler work with the remark, "One must be of one's time." But a good friend, also a notable French painter, stunned him with the question, "What if one's time is wrong?"

This is a challenging question for all people today. There is a higher standard of excellence and of right than that of contemporary fashion. Again and again, the apology for one's conduct, for questionable ethics, or indolence in work is in effect the same statement, "After all, one must be of one's time."

A businessman recently confided to me: "There are certain things about my business practice that I greatly dislike. I dare not analyze them too closely in the light of what I know in my heart to be right or I would not sleep at night. But what can I do? In the business world you are forced to meet competition if you would survive. The times declare that it must be dog eat dog. I don't like it but I can't do

anything about it. It's just the way things are today in the market place."

It is really sad that much of what we might think of as the sordid aspect of life originates in conforming to "what is being done." How many young people fall into habits of smoking and drinking and various other excesses simply because "everyone is doing it"? And how many parents passively accept these things in their children's lives with the rationalization, "What can you do? It is just the standard of living today."

I know several topflight salesmen who are making sincere efforts to defeat the bugaboo of alcoholism, but who still regularly subject themselves to temptations that can and sometimes do have catastrophic results by serving drinks to their customers, because——"Well, what can a man do? I don't like it, but in this business it is expected."

There are few persons who are not in some way swept into conformity with the times. How many of us succumb to the subtle appeal of the advertisers and thus invest needless money in cars, houses, lawnmowers, and all kinds of gadgets that are far more than our simple needs require, simply because "One is not socially accepted unless he lives 'graciously.'" In essence we are saying, "One must be of one's time."

But what if one's time is wrong? What really counts in the individual life and the life of society is not the passing fancy, but the ultimate level toward which we are moving. The important consideration should not be "What is being done this season?" but rather, "What should be done con-

sidering the eternal standard, the Christ standard?"

It has been said by a number of contemporary thinkers that the age in which we are living is an age without standards, an age without a philosophy, an age in which man is much more concerned with the means than the ends, more concerned with the tools than with the ultimate goal, more concerned with materialism than with spiritual things.

We would do well to pause and read these challenging statements again, and then ponder long over them.

On the measuring stick by which people determine their actions, there is often a difference between what is fashionable and what is right. We will grant that there are often economic and social pressures that seem almost overwhelming. But in the long run, "What shall a man be profited if he shall gain the whole world and forfeit his life?" In the hour of personal decision there are times when each of us must ask himself the question, "Shall I conform to the human standard of what is being done, even if this standard is not in keeping with the Christ standard?" Paul knew the inward struggle of such a decision, and he told us how to meet it in the words, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind."

When we refer to the Christ standard, we are not moralizing. Some persons have a strong resistance, almost bordering on resentment, toward this approach. But we are not simply talking about religious ethics and moral standards, important as these things are. The great problem today lies not

in getting religion into business and into human relations, but in getting life and light into our own personal religion. When one's religion consists chiefly of a packaged philosophy to which one has given a perfunctory assent, it is comparatively easy to handle without getting too involved. Religion in this form can be conveniently set aside when it might be awkward or embarrassing, or it can be conspicuously worn as a badge of conventional respectability where it might lend us prestige. Sinclair Lewis wrote of one of his fictional characters, "The kernel of his practical religion was that it was respectable and beneficial to his business to be seen going to services."

This has been one of the major problems confronting religious movements through the ages. Obviously, it was a problem in Jesus' day. He put His finger on the spiritual disease of His people's religion when He said, "Except your righteousness shall exceed *the righteousness* of the scribes and pharisees, ye shall in no wise enter into the kingdom." And this, mind you, to the most meticulously devoted followers of Judaism! They did all the things that were required in the most minute detail, and made a great outward show of doing them. Jesus said, "Ye cleanse the outside of the cup and of the platter; but within they are full from extortion and excess."

Jesus gave a new and wonderful meaning to the idea of righteousness. It was not simply a matter of fulfilling outer observances, of keeping the Sabbath, and a following the ecclesiastical law. It was a matter of consciousness, which involved not only what

the individual did but also what he thought. According to Jesus, one may be dishonest even if he never does a dishonest act, simply by holding dishonest thoughts. Righteousness, then, is not a matter of expediently conforming one's outer life to moral and religious standards. That is good, but it is not enough. Righteousness is of the heart, of the consciousness.

Usually, when we refer to someone as a "good Christian," we mean that he is a faithful member and supporter of his church. This, too, is good, but it is not enough. One can be a good Christian in this light simply by conforming outwardly to that which is expected of him. Thus, even his religion, which should lead him into a recognition of the Christ standard of excellence, may be a matter of expediency. I often wonder if the individual whose religious devotion is based primarily on the fear of divine reprisal, and there are persons in this category, is not producing potboilers, like the paintings of the artist. I am convinced that each one of us should periodically re-examine his religion, and especially his motivation.

I have always been inspired by the sincerity of the individual who meets his hour of decision with the question, "What would Jesus do in a similar situation?" But Jesus did not set the Christ standard —He followed it. The Christ standard is not a series of hard and fast rules for behavior, not simply an analysis of what Jesus did for men to see. It is, instead, a principle that Jesus revealed within every man. His teachings are the revelation of certain fundamental principles pertaining to the individual,

along with the illustrations as to how these principles can best be applied in practice.

We all succumb at times to the temptation to condone our mistakes and weaknesses with the thought, "After all, I am only human. The Christ standard is too lofty. It is more than I can attain. Besides, why should I drive myself so? Everyone makes mistakes." But the greatest mistake is in believing we are "only human." We may be human in consciousness, in the degree to which we accept and express the infinite possibilities that are ours as children of God, but we are divine in creation and limitless in potentiality.

Living by the Christ standard is not a matter of conforming to something of an impossible nature that some person or movement has set up for us. It is not, as we might suppose, the forcing of ourselves into an ill-fitting garment to which we are completely unsuited. It is simply a matter of enlarging our concepts and attuning ourselves to that inner something which Thornton Wilder called "the incredible standard of excellence."

In human experience there are many standards by which to measure the individual: educational standards, health standards, social standards, ethical standards. But in Spirit there is only one measuring stick—the Christ standard. In God every individual is a law unto himself. Each person, to the extent of his understanding, to the extent of his ability to receive the inspiration of Spirit, expresses God through what he is and what he does.

The Christ standard is not something a person must conform to because of the world. It is, rather,

something a person must live up to as the eternal measure of his own infinite potential. The Christ standard is the law of man's higher self. It is the "little spark that a man may desecrate but never quite lose." It is, however dimly felt, the ascending urge within man that keeps him unsatisfied with what he is and does, and drives him on to higher goals of living and being. Much of the frustration of this age that leads to such problems as alcoholism and mental breakdown springs from man's attempt to conform to the standards of the times. Such conformity may and often does lead to outward success, but it is usually accompanied by inward impoverishment. This is because man's true inner desire is not to have, but to be.

If a man measures his work by that of another, he has taken his attention off the pattern that God has placed within him. If he conforms to standards set by the human practice of the world, he fails to live up to the very best that is in him. In this way he does an injustice to himself. Man is an expression of God, and his true business in life is to give expression to the creative abilities with which he is God-endowed. True fulfillment, the goal toward which all men bend their efforts and shape their struggles, can only be achieved through "opening out a way whence the imprisoned splendor may escape" in every experience in life. Happiness can never be achieved through passively conforming to the way of the world with the thought, "One must be of one's time." Only when we live by the Christ standard of excellence do we experience the fulfillment of Jesus' promise, "These things have I spoken

unto you, that in me ye may have peace."

The world today needs courageous men who will stand steadfast despite pressure to conform to human expediency, men who will ask themselves and their associates the question, "But what if one's time is wrong?" The future well-being of the world depends on such men coming to the fore. But then, great enterprises begin with small ideas, and great world movements begin with individuals. We may well affirm, "Let there be wisdom in our times and let it begin with me." Let us affirm for ourselves that we have the strength of the Almighty within us through every moment of every day, and that we will resist the pressures of economic and social life that may seek to drive us to conformity with standards of thinking and living which are less than the standards of our own indwelling Christ.

There will be times when we shall stand alone. We may be ridiculed and misunderstood. But then, as Emerson put it, "To be great is to be misunderstood." However, the important thing is that we shall be happy and content with ourselves, for we shall be governing our life not by man's standard of measure, but by the Christ standard.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.—ISAIAH

Launch Out

FREDA K. ROUTH

DOES IT SOMETIMES appear that we have reached an impasse in our attempts to demonstrate Truth? Have new and more defiant problems of lack and limitation suddenly become very real to us? Do we long for the fruitful inspiration that at one time came so easily?

We need not fret if these things seem to be true. They may be a signal to arouse us to the need of gaining a deeper knowledge of God and of our relationship to Him. A new idea of God is often sufficient to bring us out of the worst kind of lethargy or discouragement.

After He had taught from a boat in the Lake of Gennesaret, Jesus addressed Simon Peter who, along with other fishermen, had "toiled all the night," and taken nothing. Jesus said, "Put out into the deep, and let down your nets for a draught."

"And when they had this done, they inclosed a great multitude of fishes."

Charles Fillmore's metaphysical interpretation of the word *fish* includes this statement: "Fish represent ideas in which there is great possibility of increase; Jesus used these ideas to represent the inexhaustible, everywhere present abundance."

Instead of going along day after day and merely hoping for the best, we should study and pray to know what is best for us. Instead of praying for material things, we should pray for spiritual ideas—

eternal truths. That which will bring us lasting happiness will come through our use of these ideas.

A most important thing that we acquire in our study of Truth is the ability to differentiate between superficial natural thoughts and spiritual ideas. Someone has likened our fleeting, worldly thoughts to snowflakes, which fill the air with a great flurry and then drift to the ground to dissolve, to be seen no more. But ideas are offshoots of Divine Mind. They are eternal and pregnant with true substance.

A Chinese proverb goes: "One picture is worth a thousand words." May we not paraphrase this saying to read: "One good idea is worth a thousand thoughts"?

It is not always easy to free ourselves from the mesmeric apathy induced by drifting along within the shallow hopes and dreams of this world. In fact, it may seem much more effortless to float along day after day, making mere motions, thinking thoughts, and uttering words that carry no real weight in helping us to let down our nets (minds) into the depths of divine reality. When we are in this bondage, the simplest task can become irksome toil. The moment we realize that this sort of existence is bringing us nothing except an unhappy sense of emptiness, we should then begin to cast our nets on the right side, "the night is far spent, and the day is at hand."

If we will make a more thorough study of the Bible and the writings of other spiritual-minded men and women who have gone before us to leave their footprints (demonstrated understanding) on the sands of time (printed pages) for our enlighten-

ment, our mental nets will soon overflow with a multitude of ideas. These ideas, when put to proper use, will immediately begin to change for the better every phase of our lives: increased supply, a strengthened sense of accomplishment, and health-giving joy.

When we know, after our acceptance of Truth, that our good lies in following the teachings of Jesus, why are we so inclined to postpone a really deep communion with God? One reason, as I have learned from my own experience and from the experiences of others, seems to be a fear of losing our individuality. We have lived so long in the commonplace consciousness that when we first enter the deep silences of Spirit we may have a feeling of displacement. Once we understand, however, that we can never be separated for an instant from divine love, and that our individuality and our identity is set in heaven, we realize that no part of our being can ever be lost or misplaced. Then we shall relax and let our minds slip gently into and out of the idea-filled waves of spiritual unfoldment.

I recently went with several other Truth students for a cruise. Our boat, though not very large, was carefully equipped and adequate. Out of consideration for one of our party, who had often voiced her fear of deep water, we spent an hour or so quite near the shore. After a while, one of the group suggested that we either go out farther or go home.

I saw a look of panic on the face of the person who feared the deep water. I knew that she was a considerate person and would not want to spoil the pleasure of the rest of us, and I sensed that it was a

difficult moment of decision for her.

I was not the only one who had caught her expression. Before I could think of anything to say, the woman's husband looked straight into her eyes and asked quietly, "Mary, don't you think God may still be down ten feet deeper?"

A look of understanding and relief came over Mary's face. She smiled. "Let's go," she said brightly.

Her fear of deep water vanished at that moment. One flash of spiritual insight, one clear idea of God's omnipresence, freed this woman from a fear that she had carried since childhood.

Notice here that the woman immediately acted upon her new idea of God's protection. If we do not try our faith occasionally, how shall we know when we are ready to practice a deeper understanding and trust in God's care? There is no reason for self-condemnation if we seem to fail. Did not Peter experience such a failure?

Later in Peter's career, after being so impressed with his suddenly-filled fishing nets that he became an apostle of Jesus, we find him in what may be called "a spot." When he saw Jesus, who was walking on the waves, Peter also began to walk on the water. But he suddenly became afraid and started to sink. He was in no real danger, however. The Christ was near, as He always is. The Christ is always ready to stretch forth His hand to save those whose faith needs strengthening, and to dispel through His loving rebuke any lingering doubt.

We should be careful of zeal without wisdom. At our present stage of spiritual development, we prove nothing by literally stepping out on deep

waters, as we know Jesus did. But we can step by step work consistently toward the point where we feel assured that "all things are possible to him that believeth."

So be not afraid to put out into a deeper contemplation of Truth. Learn that God and the Christ are everywhere present, dwelling in the depths as well as on the heights. There is no place where man need be afraid. By being fearless, you will attain an ever-increasing sense of freedom and joy in all of your activities.

"If I ascend up into heaven, thou art there . . .
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

A Song That God Sings

Marilee Allen

I am a song
That God sings;
A poem
That He discloses;

My life is a candle
That He lights,
And a symphony
He composes.

No Thought of Worry

GERTRUDE CRAMER WILLIAMS

WORRY IS A POWERFUL acid that gradually destroys our spiritual and our physical health. The hectic rush of modern life causes many persons to be all wound up. Not until these persons unwind themselves can they expect to be completely at ease, relaxed and free. Tensions of the mind are passed on to the body, and these tensions cause all types of mental disorder such as despair and despondency. We are told that more persons are suffering from mental illness today than from physical ailments. Even certain physical diseases are caused by worry, and when these disturbing causes are removed the patient recovers.

When we worry, we borrow trouble unnecessarily, for we look ahead into the future and see the storms of life approaching. Naturally, we distress ourselves long before such storms arrive by wondering and planning how we can avert them. Lowell Fillmore writes in his article, "Overcoming Worry," in his book *Things to Be Remembered,* "Worry is just a bad thought habit, and those who have acquired it usually worry whether or not there is anything much to worry about. If there is nothing serious to worry about, the worry addict will hunt up something trivial to worry about."

When a person worries unnecessarily he robs himself. When he devotes precious time and energy to the destruction of his peace of mind he steals from

his potential productivity. The misfortunes of life hardest to bear are those that never come. Hospitals and rest homes are congested with persons who are all wound up over unpleasant things they expect to happen, and which never happen, but anticipating them has brought about unnecessary torment and worry.

A well-known evangelist tells us that he used to worry so much about the deplorable condition that the world was in, he just could not sleep at night. Then one prayerful night, after tossing about restlessly for hours, he thought he heard God say, "Now, son, you go to sleep for a while, and I will sit up the rest of the night." After this experience he had no more sleepless nights, for he had come to realize that the world was in God's care and that "with God all things are possible." With God every problem would right itself.

Worry is an encompassing sin caused by the lack of faith. For the remedy of lack of faith Jesus gave us a prescription found in Matthew 6:34. In this wonderful prescription our beloved Jesus cautions us today as much as He did when He addressed His apostles and warned them against this destructive mental habit by saying, "Be not therefore anxious for the morrow: for the morrow will be anxious for itself."

Jesus' apostles were subject to the hazards of worldly dangers, and Jesus felt they needed to remedy their thinking with strong convictions about trusting God. When Jesus told them to "Be not anxious," He meant that they were to cease being anxious, take no thought of worry, take no thought

about any of the necessities of life such as food, shelter, and clothing. Translated more accurately, the heart of Jesus' warning and advice is that we must not worry; we must not fear; we must trust our Father for our every need. He alone knows our needs and is abundantly able to meet them.

Charles Fillmore says in his article "Demonstrating Christ Thought by Thought," "If you are given to worry and anxiety, think about the fearless confidence and trust of the Spirit." Did not Jesus prove that fearless confidence and perfect trust, perfect obedience and perfect love overcomes all fear? A childlike and an abiding trust in God is indeed the best preventive and remedy. When we brood or plague ourselves with imaginary trials, reverses, or perils, we lose our childlike trust in God, we forget that "perfect love casteth out fear."

Many persons are "men of faith and very sure of God." They have within themselves that certain something which rejects the stimulus to fear and worry. They have taken Jesus' advice and followed His prescription. They have childlike faith, an attitude of complete trust. Then, there are those who still worry. They worry about another war, about political and economical security, their jobs, their families, the new generation, and numerous other things. They allow these external things and conditions about and around them to upset them and get them in a state of worry and fear. When a person has a tortured mind, he fears. But a person cannot be afraid if he keeps his mind occupied with positive and constructive thoughts. He must replace fear thoughts with good, peaceful thoughts. He must pre-

pare his inner house by dusting, mopping, cleaning, and polishing. He must, to quote a popular song, "eliminate the negative" and leave more room and energy to "accentuate the positive."

A happy man swings down the street whistling a pleasant tune. He does not need to be coaxed to be gay or to whistle. If he is happy, he expresses himself in the manner that pleases him best. It all comes "natural."

No one shows a hummingbird how to fly forward and backward as only a hummingbird can; the fish knows how to swim in the fathomless deep; the baby opossum rides its mother piggyback; the eagle soars through the pathless air. All these creatures do what they do instinctively; no one teaches them. It is the universal law of life that the organism and the indwelling intelligence do that which comes naturally for them to do. This law of action is in evidence all about us. The organism and intelligence just automatically behave in this way. It is a natural, orderly, unavoidable action that occurs without taking thought.

Jesus' command is truly very simple, sound, and solid. Actually, one needs only to make oneself the right kind of person by thinking right and good thoughts. Then he, too, will live right—naturally, easily, and without effort or thought of worry. When a worry of any kind confronts one he must immediately switch his thinking into another channel.

To attain this natural, easygoing, happy way of life, a person must be "born anew" by seeking the kingdom of God. He must stop all hurrying, fretting,

and worrying. No worth-while experience in life has ever been brought about by worrying or confused planning. A hurried, harassed, or confused person is never efficient or lovely to behold, never a true type or representative of the kingdom of heaven. To be the right kind of person, one must take time to be kindly, helpful, gracious, serene, and thankful.

To be like Jesus said we should be, we must lift ourselves above the hustle and bustle and confusion of the outer world, and let the power and glory of His kingdom shine through our consciousness. We must do our part, for God not only works for us but through us. We must clear the way for Him; therefore, our consciousness must be raised and purified into a clearer transparency.

A person whose inner nature partakes of the character of the kingdom does not need to take thought as to what he should do. He lives naturally according to his precepts. Because he is a human being, a child of God, his spiritual qualities are expressed in the elements of human living. Just as a child plays without giving any thought to why he plays, a child of the kingdom lives content, with no thought of worry to the way of the kingdom.

Jesus, who seemed always to be serene, calm, and patient, gave every moment of His waking hours to unselfish service. Did He not always work and serve, but also know the importance of taking time to be quiet? Did He not often retire in solitude to some peaceful spot, there to withdraw into that "inner chamber" where He communed with His Father and gained renewed poise and strength to carry on His work of serving among His fellow men? Quiet

prayer was a vital part of Jesus' life. Did His apostles not beg Him, "Lord, teach us to pray," after seeing what prayer did for their Master? We, too, need this daily energizing if we wish to cope with life successfully.

Jesus did indeed practice what He preached. He said, "Be not anxious . . . what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Yes, Jesus practiced what He preached, and was able to accomplish His great deeds.

Jesus taught men to obey the laws that had been set up to govern them, but He also taught them to free themselves from the limiting beliefs and negative conditions resulting from a false sense of separation from God. Jesus meant for us to be natural, to be sure, and not concerned with what we might do or how we might act. The right kind of a person will easily, readily, and with great joy of life act right and reap abundantly all the rewards of His kingdom.

Therefore, the blessings of God's kingdom are available to all of us. We need give no thought to worry, to negation, bondage, poverty, sickness, limitation, or unfulfilled desires. We need only turn to the inner realm of the Indwelling Christ and claim as our heritage all its beauties, its powers, its laws, the laws that always work for our highest good. All these belong to us as children of God, and He always is ready and waiting for us to turn to Him in

prayer in order that He may give us "the kingdom." Simply trusting and being thankful to God is the surest way to invite Him to come in and help us settle all our affairs and problems.

A child of God should have no thought of worry. He should not worry as to what he should eat, drink, or wear. Filled with childlike faith and trust and confidence, peace, gratitude, joy, and love, he is natural and goes on his merry way like any happy, healthy child at play. With God's help the impossible becomes the possible.

This is the way to live happy, carefree lives. If we have childlike trust and will give importance to seeking His kingdom and letting all other things take their rightful place, we shall have no thought of worry.

There Is a Joy

John D. Engle, Jr.

There is a joy in doing simple tasks.
If my mind is open and my heart
Is humbly eager, that is all God asks.
I find that boredom vanishes and art
Replaces drudgery, if I but sing
As I approach my daily chores. The thing
That duty bids me do no longer irks,
When God is asked to guide the hand that works.

"He Hath Opened Mine Eyes"

L. STEVENS HATFIELD

IN TRUTH WE LEARN that our eyes represent the discerning power of the mind. A constant looking for good in everybody and everything helps us to realize that God created all things and called them good. Life is perfect. If it appears other than perfect in its expression, it may be that the instrument through which we view life is not accurate.

A quick and sure way to find relief from negative conditions is for us to take our attention completely away from appearances and center it on God. Whenever we break the circuit of negative thinking by realizing God's presence and power in our life, all fears, doubts, worries, and dark thoughts are dissolved. But we must make a complete break with negation. We cannot think about God for a few minutes and then devote the rest of the day to a rehearsal of our difficulties. We are told, "Look unto me, and be ye saved . . . for I am God."

Every person has within himself the capacity to radiate the light of Christ in all its fullness and glory. When we keep our mind and heart unclouded by thoughts of doubt, frustration, and uncertainty, the light of Truth shines through to illumine and bless our way. But when we entertain thoughts of fear, worry, anxiety, or limitation of any kind, our spiritual eyes are darkened, and our natural vision becomes clouded. Jesus told His followers, "The light of the body is the eye; if therefore thine eye be

single, thy whole body shall be full of light." When we remain steadfast in the knowledge that our eyes are the light of our body, the windows of our soul, and that they see only the Truth of God, they are sustained in their perfection.

Impaired eyesight is the outer manifestation of lowered spiritual vision. If we lower our spiritual vision but for a moment, we permit the darkness of human perception to becloud our sight. But when we keep our vision high, we can at all times and under all circumstances behold the glory of God and the majesty of His handiwork through the perfection of our physical sight.

"Lift up your eyes on high, and see who hath created these."

As we look Godward, we see the goodness and bounty of our Father fulfilling our every material need. As we keep our spiritual eyes fixed on heaven, divine harmony, we are given vision, inspiration, faith, and the power of wise discernment in our daily activities. We are prospered and successful in our work, a channel for the blessing of others. We are confident that there is no limit to the good that we can do or to the success to which we can attain. We are blessed and lifted up through the knowledge that "I speak not from myself: but the Father abiding in me doeth his works." As we look Godward, we see everybody and everything in our world in the right perspective—blessed, redeemed, and divine.

As you develop your spiritual vision so as to see things as they are in the sight of God, you also strengthen your physical vision so that you see all things clearly and distinctly. When your inner sight

is illumined and strong, your outer eyes can easily show forth their divine perfection so that you see clearly and quickly, without effort or strain. Your vision is keen, alert, strong, and perfect.

Singleness of vision is important if we are to see clearly through our physical eyes. This means that it is unwise to see evil at one time and good at another. When we imagine that evil has power to injure or influence us, our mental vision becomes so darkened and blurred that we fail to behold the light of God's omnipresence. When we think only good, our world becomes radiant with light, and we recognize that God is supreme power.

Our world becomes clear and bright as we look at it through the eyes of the Christ. We no longer see negation of any kind. We find fault with no man. Christ in us sees the Christ in all men.

In these days when world conditions are in a turmoil, and when we are assailed by discouraging news reports through the medium of radio, television, and newspaper, we are often tempted to shut our eyes and ears to these reports or to ignore them. We try to believe that because we have shut them out of our attention they cannot possibly affect us. But when we shut our eyes to conditions that exist, we are not helping to rectify the error. Such a practice may finally result in our inability to see conditions clearly. A very great difference exists between our effort to behold the true spiritual reality of a thing and the mere closing of our eyes to its negative appearance. The first strengthens and increases our vision; the second weakens and decreases it.

If we see through spiritual eyes, we behold things

as seen by Spirit. We see a world of beauty, glory, and perfection. We see through the eyes of God, and we see as God sees. Our vision is perfect, since it has always been perfect in Spirit.

There is one vision.
That vision is God.
That vision is perfect.
That vision is my vision now.

The ability to see the good that you desire to manifest in your life and affairs is one of the first requirements for making it visible. You have the ability to see with an inward vision, as everyone has, but perhaps you need to develop it in the right direction. Everything worth while in the world today was first a vision in someone's mind, a vision that was held to steadily until it became a reality.

What do you want from life? Is it more health? more happiness? more abundant supply? a different environment? a new home? Decide what you want. Vision it. Hold firmly to that vision. Look joyously and expectantly on life and you will be rewarded with only the best that life can give you.

Your physical vision is but a counterpart of your spiritual vision. As you grow in spiritual vision, you develop a consciousness that makes it possible for you to see all things clearly and distinctly, "The eyes of your understanding being enlightened."

When we no longer believe that men are imperfect, we shall cease to see imperfection. Life holds for us infinite possibilities for attaining the things that we desire. We need but the vision to reach out after them. There are times for rising above intellect to seek a higher vision. Jesus gave us the

example when He went up into the mountain to pray. When you lift your vision to the presence of God, your consciousness moves in the direction in which you are looking. When you behold only the good with your inner sight, your physical eyes will reflect the strength and clarity of your inner vision and will see only good. When in faith you behold loveliness in all things, the vision of your soul will become a perfect channel of sight through your physical eyes. There will be no nearsightedness, no farsightedness, and no wavering sight. All things will appear as God created them—good.

"Open thou mine eyes, that I may behold
Wondrous things out of thy law."

"Blessed are your eyes, for they see."

The Rainbow's End

Lois Gage Kardell

Is there gold at the end of the rainbow?
Is that story really true?
There may be gold at the rainbow's end,
It lies squarely up to you.

The gold is really the happiness
We are building day by day—
Some kindness here, some charity there—
It's a product, so they say.

If you show love and helpfulness,
If to a friend you're true,
If your daily deeds reflect God's love,
The gold will be there for you.

The Law of the Archetype

JACK ROLAND COGGINS

AN ARCHETYPE is "the original pattern or model after which a thing is made." Understanding the law of the archetype will help us immeasurably in the attaining of our desires. Archetypes are the forerunners of man's activity and accomplishment. Inductive reasoning supplies us with ample evidence that God also employs archetypes to establish and maintain creation.

We know, for example, that at its center the universe is unified. This holds true whether we consider it in the light of spiritual understanding, which says that spirit is the common substance manifesting all things, or the physical approach, which tells of a unified complexity of myriads of minute electrically charged particles. These same particles, combining under different sets of rules or archetypal patterns may combine differently to manifest flesh or any other material thing.

Whether viewed spiritually or physically, the central unity is one of force and substance, having a predilection for form. Every action is toward form (creation) or sustenance for form (supply). The initial motivation resulting in a beautiful symphony is the same as that for a flower, the initial motivation being a divine impulse pushing into expression through already existing archetypes.

It is easy to see that a symphony does not cease to be simply because it is not presently being played.

It must, therefore, be equally erroneous in an absolute sense to say that any form no longer exists because its physical appearance has faded. It is logical to conclude that the form continues as an unseen archetype which will eventually find its way back into physical expression, just as the symphony is periodically reperformed. A plant archetype, for example, would find in its seed the perfect combination of conditions to act as a doorway for its re-entrance into matter. But the seed is always created by the archetype—not the reverse.

Environment is the doorway for the re-entrance into our lives of mental archetypes that we have established. Our thoughts, images, and collections of words are easily seen to have a predilection for forming environmental situations through which pain or happiness may re-visit us. Our mind preserves archetypes through habit, whether they be definite, constructive thought patterns or idle reflections. "Every idle word that men shall speak, they shall give account thereof."

According to Jesus' teachings, we experience exactly what we have formed into archetypes by our thoughts and words: pictured, spoken, or acted out. Man cannot erase or change divine archetypes, which are spiritual principles. Fortunately, he can change the patterns he has instigated. He can also form new mental patterns that result in new and better experiences.

In order to erase mental archetypes showing forth as unpleasant experiences or bad habits, we must apply the truth, "Resist not him that is evil." There is much more to courage than blind fighting.

Every man who has attempted to conquer the world by ruthless methods has been ultimately defeated by principle. Similarly, we cannot conquer our personal world by fighting it and the seeming evil conditions in it. Why? Because we are not creatures of our environment, but creators of it!

Spiritual understanding reveals that man was not formed to struggle long and painfully against adversity, but to have dominion over it. We are not to fight the seeming situation or habit in manifestation, but we are to have a dominating and direct influence over our mental archetypes out of which these things project. This domination stems from our will, with its two aspects, denial and affirmation. Jesus said: "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one.*"

In "Yea, yea" (affirmation) and "Nay, nay" (denial) there is no evil and no resistance to the manifestation of seeming evil. We are to deny the archetype behind evil, first, by refusing to accept its right to exist; second, by refusing to lend it our thought power to build with. We are to restrict this thought power to thinking about and affirming the positive archetypes that we wish to see manifested in our life. Persistently applied, this method is one hundred per cent successful in the transforming of our life for the better.

This is a very simple formula, easy to apply. The only way to impair its simple effectiveness is to think of it as being or needing to be difficult. What about the cross that Jesus said we should have to bear in order to be His followers? Obviously, the

emancipator of all men was not binding to us a heavy, difficult load, but simply offering us the easiest of all crosses to bear, that of Truth! "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light."

In establishing new, positive, mental archetypes that will unfold into happy, constructive experiences and habits, we find help in Jesus' words, "Take heed what ye hear: with what measure ye mete it shall be measured unto you." An archetype, remember, is the measure of a thing forthcoming. We do the measuring personally, not God, not society, not environment. This means that we need to govern our thoughts. Many inches make a yard, and many single thoughts form a mental archetype that will be measured to us again in experience.

In a helpful discussion, Jesus clarified the law of archetypes in relation to the kingdom of God made manifest. Jesus pointed out that it was "as if a man should cast seed [thoughts] upon the earth [the realm of thought forms]; and should sleep [wait patiently] and rise night and day [go about his business], and the seed should spring up and grow [manifest], he knoweth not how [by processes over which he personally has no control]."

The building and unfoldment of positive archetypes are gradual, according to Jesus' teachings. "First the blade, then the ear, then the full grain in the ear." Therefore, after we develop the habit of planting only good seed, that is, thinking only the highest Truth we know, we need patiently to await development, and we need faith that the spiritual

processes are taking place, for they themselves are invisible and not always known to the objective mind. The invisible, spiritual forces are the most powerful forces in the universe; they prove to us that "there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light."

These are the things that we should constantly remind ourselves of regarding archetypes, the invisible patterns that we build and form into the plan of our life:

1. Thought originates all archetypes. Many thoughts (inches) form an archetype (yard). We can control our thoughts; therefore, we can control our life archetypes.
2. To erase a negative, harmful, archetype, and thus eliminate the situation it has caused, we must deny the power of the archetype by refusing to accept its right to existence, and by refusing to lend it thought power to sustain itself.
3. To establish new, positive, archetypes that will produce the abundant, happy life, we must think only thoughts of happiness, abundance, and life in all its fullness.

It is easy to find excuses for not continually thinking in constructive, positive patterns. We do not "take heed" to what we hear if we believe that the law of the archetype gives one iota of consideration to excuses. Once we understand and begin working in harmony with the law of the archetype, it will manifest for us a life enriched with inner peace and joy, a life overflowing with all good.

Thank You

MARIA AIGNER PFEUFFER

"THANK YOU for the cookies," he said. Tommy is five, and no one knows yet how much spiritual power and strength he has in his little body. But we have been watching him for almost two years, sensing a different quality in this child, a "something" that sets him apart from my sister's other children, apart even from his twin sister Sue. When Tommy comes into a room, the room lights up. When Tommy kisses and hugs you "hello" or "good-by," or comes to sit on your lap at odd moments of the day, something happens to whoever receives his special attention. We have all noticed it from time to time.

Now it was, "Thank you for the cookies" that I had sent down to the children several weeks before. I was the recipient of Tommy's "thank you" and I no longer marveled at what I felt. But I knew that the same glorious flow of love and warmth that bathed me each time he held me in a strangle hold with his arms locked tight around my neck would remain with me all through my long journey back upstate to my home.

But this time it was not only of my own feelings that I was aware. There, in the intimacy of our family circle, I saw my sister's face with new clarity. Tired at the end of a long day's chores for her large family, I saw her eyes light up with that special tenderness called forth by appreciation and grati-

tude. Tommy had often shown her his love over a baking bowl, or at night when she was tucking him in bed after his bath. Many times she had told me of her own particular healing through this youngest son's tremendous powers of appreciation, an appreciation she never took for granted; and as his appreciation grew, she turned to him again and again for her renewing and restoring.

Now Tommy's love was just as spontaneously given to me, someone he was not seeing every day, and my sister's cup of joy became even more full. In a child's world, "out of sight, out of mind" is something we adults condition ourselves to, remembering that we were no different at their age, so it is understandable the wonder and glory I now experienced at being remembered and appreciated!

Tommy's father had commuted that evening from a weary, tense day in the city. As I looked at his face, I knew that he, too, was being healed, for the tired lines lifted and were replaced by a softness and peace.

Some part of his son's thankfulness would remain with him. The next day as he went into the crowded subway, perhaps, or sat down at his desk and looked at the pile of work waiting for him, his son's face and voice would return, and with it the tiny inner glow. He would smile gently to himself; and across the room, the woman who was bored with life and tired, too, after years at a typewriter, would see that smile and wonder, and with the wondering she would open herself to a small part of the healing and love that had started in the kitchen the night before.

The grandmother, also in the little circle in the kitchen that night, would go upstairs to her apartment later. Though she had often received Tommy's blessing and was well aware of it, each time something more was added without her quite knowing. Each "thank you" was recharging her creative center, depleted from seventy years of work and struggle, sadness and disillusion. I had been watching the changes, seeing her gradually awaken to the new knowledge that she really was not old. She was not sick. She was not tired. There were still years of loving and living ahead, years that could again hold the wonder and happiness and the glow that she used to know. This was the healing Tommy's "thank you" brought to her.

Yes, with one tiny sentence from one tiny boy, each of us in that kitchen knew healing through love, love expressed in all its depth, love charged with its fullest currents.

Tommy's twin sister Sue is inclined to dominate and "be boss." She learns more rapidly than he and, unless trained and watched, looks down from a superior attitude on her brother, as well as the other children who take longer to learn than she.

Yet, unconsciously, Tommy has already taught Sue more of God and love than she will learn later from books, sermons, and lessons, by simply being what he is, by expressing all the love and affection and gratitude that God has planted in his heart. I have seen Sue hesitate a moment and think, when she was about to assert herself and take over a situation.

Sue is a pretty child. Persons who see her on the

street turn to look at her, and she has grown accustomed to hearing herself praised for her outer appearance and her quick intelligence. Yet she has watched Tommy distribute his bear hugs and has seen our response. Later, during my last visit, I had to untangle myself from not one, but two bear hugs —first Tommy's and then Sue's. The ripples are indeed flowing far and wide.

Deep in each heart is the desire to love and be loved. Yet over the years how often we wall ourselves off from others. How often we act indifferent, cold, unappreciative, all from some mistaken notion that to show our feelings is to admit weakness.

"We live in a sick world," I heard a speaker say one day, "a world crying for love." Yet here, right on the tip of our tongue, each of us has the power to do great healing. "I love you, I bless you, I draw close to you in heart and spirit. I heal you." That is what the two words *thank you* have come to mean to me over the years, as I have watched the tremendous reactions wherever they were dropped. Of all the words placed in the pool, these two, I believe, can spread the ripples the farthest and disturb the waters to their greatest depth.

When we take the time to say "thank you" for even the smallest act or word, we are deliberately opening ourselves to the greatest charge of healing power we can ever hope to receive. With these words comes a current that we cannot contain inside ourselves. It leaps by itself across the gulf that divides us from one another, forming a bridge of love and understanding and appreciation to join us for that moment.

In my home is a reproduction of a beautiful painting entitled, "Where Are the Nine?" Below it, in a very few words Luke has told the entire story: "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan." How very sad Jesus must have felt on that day. He had healed ten men of a disease, yet only one returned to thank him. Only one, therefore, had been truly healed.

Saying "thank you" carries with it a double blessing—one for the person or thing toward which it is directed and the other for yourself. Even now as I write, running along the back of my mind are the wonderful experiences through which I first became acquainted with Truth. As I whisper, "Thank you, thank you, thank you," I feel the healing force rise in every cell of my body and flow through my fingers out onto my paper, and I know it will go forward to everyone who reads. We are merely the channels or tools for the healing force. "Thank you" is the expression of this force, and it is through the warmth and love produced in the person or thing we thank that the healing is accomplished.

My husband and I use the healing power of "thank you" every day. Since we live in the country, with no bus line handy, our two cars are a necessity. Both are old cars, and they are at a point where they need constant watching and repair. Each has taken its turn at "laying down on the job," yet we continue to bless them with our "thank you" for carrying us wherever we must go. "That's being childish," a friend of mine said recently. "You can't thank an

inanimate thing." I laughed a little, too, since I had forgotten to explain our reason for this simple act. When we say "thank you" to our cars, our house, our furnishings, we actually are saying thanks to God who gave these possessions to us, through using other people as His tools to make them in the first place. If it seems childish to thank the objects themselves, we are quite sure God does not think so, for He has given us the ability to keep the automobiles running, He has made a good cook out of an erstwhile office worker, and He has given us happiness and wonder and oneness with even the tiniest object that crosses our path.

For all the good in our life we can never find enough words, smiles, touches, glances, and time to say the "thank you" we feel in our heart. Our great need is to return His gifts in some small measure. Like little Tommy's "thank you," we can only express appreciation by our gradual and often imperceptible increase of spiritual power and understanding, by our daily living, our daily healing love.

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I place myself in God's keeping and look to Him for wisdom. He steadies my thoughts and guides my way.

Prosperity: I place all my affairs in God's keeping. He satisfies my every need and fills my life with His abundant supply.

Healing: I am secure forever in God's keeping. He fills my mind with peace and my body with vitalizing life.

INSTRUCTIONS: "I place myself and all my affairs lovingly in the hands of the Father." This familiar prayer always brings to us a sense of comfort and relief. God is indeed our Father, and, even as an earthly father provides for his children, our heavenly Parent is mindful of our requirements and quick to fill them.

Give yourself and everything that concerns you into God's keeping. Then rest in the firm conviction that your need is being taken care of by the One who shall "neither slumber nor sleep." He does not forget and always gives as fully as we can receive.

The Father within you, the Father whom Jesus so lovingly and familiarly revealed, is not at a distance, far away in a place called "heaven." His abode is in the spiritual realms that underlie all creative forces. As Jesus realized and taught, "the kingdom of God is within you." Spirit is the seat of power; its abode is on the invisible side of man's nature.

The Power that creates and sustains the universe includes in its activity the creating and the sustaining of man. The desire for a fuller understanding of this Power has awakened a great inquiry into the character of the all-pervading One. On every hand men are earnestly seeking to know about God, seeking to come into harmonious relation with Him. Some are succeeding, while others seem to make but little progress. The diversity of results obtained is caused by the variety of ways of approaching the one Mind . . . In mind is the key to the whole situation, and when man clearly discerns the science of mind, he will solve easily all the mysteries of creation.

"Ye are a temple of God, and . . . the Spirit of God dwelleth in you," simply means that God dwells in us as our mind dwells in our body. Thus we see that God creates and moves creation through the power of mind. The vehicles of mind are thoughts, and it is through our mind in thought action that we shall find God and do His will.

Affirm:

I place myself in God's keeping and look to Him for wisdom. He steadies my thoughts and guides my way.

The worldly idea of prosperity is based upon the wrong idea of supply. One may have the right idea about the source of riches as spiritual and yet have the wrong idea about the constancy of supply as an ever-present, freely flowing spiritual substance. God does not clothe the lilies in a moment and then leave them to the mercy of lack; He gives them the continuous supply necessary to their growth. We can rest assured that He will much more clothe us and keep us clothed from day to day according to our need. When we doubt this and place our dependence upon stored-up money instead, we shut off the stream of divine supply. Then when our little accumulation is spent, stolen, or lost, we are like the prodigal son and we begin to be in want.

True riches and real prosperity are in the understanding that there is an omnipresent substance from which all things come and that by the action of our mind we can unify ourselves with that substance so that the manifestations that come from it will be in line with our desires and needs.

The munificent Giver withholds nothing from him who comes in the name of a son and heir and lays claim to his portion. It is the Father's good pleasure to give us the kingdom, and all that the Father has is ours. But we must have the faith and the courage to claim it.

Affirm:

I place all my affairs in God's keeping. He satisfies my every need and fills my life with His abundant supply.

We all instinctively know that there is something wrong in a world where poverty, suffering, and sorrow prevail. We would not, any of us, create such a world. We all want to see these things blotted out in this world. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong is for us to right. Lack of health is not prevalent in God's universe, and if such lack appears anywhere it is the work of man, and it is our duty to do away with it.

There is a way, the "highway of the Lord." Will you take that way? It is a broad way, and there is room for everybody. Jesus called it the kingdom of the heavens and said that "all these things" should be added to those who sought it. This implies that you do not have fully to enter this kingdom in order to have the things added, but you do have to "seek." You must turn your attention in the right direction; then they begin to come to you.

This is being proved by many thousands in this age who have accepted the promises of Scripture literally and are looking to God for every need, health included. They may not in the beginning of the seeking have a single thing to encourage them. They just accept the promise, proceed to carry it out in faith, and act as if it were true, and all at once new life and new strength are theirs.

Affirm:

I am secure forever in God's keeping. He fills my mind with peace and my body with vitalizing life.

The Good Shepherd

I HEARD A LITTLE story once that touched a responsive chord in me, as I think it will in you.

A professor of elocution who had made quite a reputation as a very fine reader was asked to read the 23d Psalm at an informal gathering. He read it beautifully, and at the close there were many expressions of appreciation from his audience. Then one of the group suggested that an old Scotch minister who was present read the Psalm. He did so, and when he had finished, not a sound was heard. Many eyes were filled with tears, and it was evident that his hearers had been profoundly moved. A close friend of the professor's while taking him home after the meeting asked him if he had noticed the difference in the reaction of the people to his reading and to that of the minister, and if so, how did he account for it? The professor answered quietly: "It was very clear to me. You see, I love the 23d Psalm, but he loves the Shepherd!"

After hearing this story, I took my Bible and read the 23d Psalm many times, trying to become more conscious of the Shepherd, and allowing the love of Him to fill my heart. There is a rhythmical cadence in the flowing phrases. They bring a sense of soothing comfort to the reader, an uplifted assurance of the Shepherd's ever-loving care.

"The LORD *is* my shepherd." This sentence lends itself beautifully to the well-known method of gaining new meaning from a group of words by placing the emphasis on a different word each time it is

read. "The LORD is my shepherd." Almighty God, the creator of the universe, the power that holds the stars and planets in their courses, the spiritual law underlying all phenomena, the giver of all good gifts, the God who is love, the all-knowing, all-powerful One, this *Lord* is my Shepherd!

"The Lord IS my shepherd." Not maybe, or if, or when I have repented of my sins and shortcomings, or when I understand Truth better, but here and now—as I am—the Lord *is* my shepherd. The eternal now covers the past, the present, and the future, so this Lord has always been, *is* now, and always will be my Shepherd.

"The Lord is MY shepherd." Not only the Shepherd and Lord of the theologians, of the rich and famous and clever; He is *my* Shepherd, just as I am, with my visible and invisible faults and weaknesses. In fact, a good shepherd will always give more time and attention to the weak, small lamb than He will to the big, strong sheep, well able to take care of itself. He is *my* Shepherd, loving me and guiding me while I grow stronger and become better able to take care of myself.

"The Lord is my *SHEPHERD.*" When one thinks of a good shepherd, one thinks of loving care, protection, guidance, tenderness. The author of this Psalm was himself a shepherd and, we feel, a good one. He knew the vigilance, ceaseless care, and wise, loving guidance needed to care for the flock properly. In calling his Lord a shepherd, the Psalmist pictured Him in very much the same way that Jesus did when He spoke of God as man's loving Father. Both the titles *Shepherd* and *Father* picture God as a close,

companionable, loving friend concerned about man's welfare and helping him in every possible way.

"I shall not want." The word *shall* here is significant. Not merely "I cannot want" or "I need not want" if the Lord is my Shepherd, but "I *shall* not want"—strong, positive assurance about the future. This "want" refers not only to the warmth, comfort, and convenience of material things; but like the "Give us this day our daily bread" of the Lord's Prayer, it has a much wider scope. "I shall not want for any good thing. I shall not want for love, companionship, friendship, beauty, harmony, enjoyment of all good things, ability to achieve success in the work God gives me to do. I shall not want for wisdom, vision, patience, understanding, faith, compassion, and more and more love."

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." What a picture of peace and freedom from the petty cares and confusions of life! The burden is dropped from weary shoulders, and blessed rest and comfort are in His presence. Amid all the confusion and turmoil of the world He leads me to a place of peace and serenity at the very center of my being. Within me is the kingdom of heaven. This consciousness of harmony and well-being, this assurance of His loving presence within me is the "green pastures" and the "still waters" to which He guides me if I turn to Him in faith, never doubting. He *leadeth* me. He does not leave me to grope my way alone and in darkness. The still small voice is there within me to guide me in the way I should go.

"He restoreth my soul: he leadeth me in the

paths of righteousness for his name's sake." At times of doubt and indecision, when the soul seems tempted beyond endurance, when "things are all going wrong," and our own wisdom and strength seem inadequate, He restores our soul. Webster defines the word *restore* as "to give back; to return; to put back into existence or use . . . To bring back to a healthy state." Knowing us to have been created perfect, in His own image, He raises us again into the rays of His love, thus restoring our vision. He opens our eyes to our divinity as His children and to our spiritual relationship to all men. In other words, He brings us back to a sane, healthy state of mind. He leads us into the paths of righteousness, which though often difficult, always lead to peace, happiness, and better health, "for his name's sake," for the sake of the indwelling Christ in every man, so that His image and likeness shall again come to know itself as perfect, a being of harmonious beauty.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me." How filled with the promise of peace and comfort are these beautiful words! The presence of God makes even the "shadow of death" a thing of peace and beauty and something not to be feared. Death is but the doorway to another life and to greater experience. If another has passed on to this new life, God is with the lonely one, comforting, strengthening, and blessing with the wisdom gained from a deeper insight into life and death.

"Thy rod and thy staff they comfort me." This sentence always puzzled me until I learned some-

thing of spiritual law. Now I know that unchanging, absolutely dependable laws are ever present to guide me. I know that if I break one the result is inevitable; by just so much am I shut out from His presence. But when I abide by His laws, they are a staff upon which to learn, strengthening my weakness, enlightening my understanding, and directing my way.

"Thou preparest a table before me in the presence of mine enemies." It has been truly said that the only "enemies" we have are our mistaken beliefs and conceptions. A man whom we might consider an enemy another might see in a different light and cherish as a friend. Emerson tells us that:

"He who has a thousand friends has not a friend to spare;
And he who has one enemy will meet him everywhere."

Because this "enemy" is only our conception of what a certain person is or does, we not only meet him everywhere but actually carry him around with us at all times. However, if we learn to love this enemy, knowing him as a beloved child of God, refusing to carry around with us anything negative or ugly insofar as our own consciousness is concerned, he becomes a friend. So this wonderful Shepherd loves us so much that He helps us overcome our mistaken beliefs and warped opinions and prepares a blessing for us in the very presence of those whom we formerly considered our enemies, whether those enemies were in the form of persons or in the form of wrong habits or ignorant beliefs of what constitutes our happiness. For this Shepherd fills our heart with love where before there was hatred and

anger. He teaches us appreciation and gratitude where before there was criticism, bitterness, and frustration. He sends us creative ideas and we experience success and opulence where before there was poverty and failure.

"Thou anointest my head with oil," the oil of joy and gladness and freeing gratitude and love. "My cup runneth over." God never does anything by halves. When we turn to Him in sincerity and full recognition. He blesses us abundantly. He adjusts difficulties better than we ever could ourselves. He opens our eyes and ears and hearts to beauty, and helps us to see with His vision, hear with His understanding, and love with His great heart.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." Through His great love for us we are brought gradually to that perfect state of consciousness which is "the house of the Lord." We truly become the "temple of the living God."

And so this beautiful Psalm teaches us that when we daily place ourselves and all our affairs in the loving hands of the Good Shepherd, He leads us into a consciousness of peace, joy, abundance of all good things, eternal, loving companionship, and freedom from fear. May we learn each day to understand Him better that we may love Him more.

—*Kathleen W. Welch*

What time I am afraid,
I will put my trust in thee.
—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 7, 1959

UNITY SUBJECT—*Acquisitiveness, a Builder or a Destroyer.*

INTERNATIONAL SUBJECT—*Denounce Greed.*—I Kings 21:1-7, 17-20.

1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money.

3. And Naboth said to Ahab, Jehovah forbid it me, that I should give the inheritance of my fathers unto thee.

4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee

my vineyard.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

17. And the word of Jehovah came to Elijah the Tishbite, saying,

18. Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

GOLDEN TEXT—*Woe unto him that buildeth his house by unrighteousness.*—Jer. 22:13.

SILENT PRAYER—*All my affairs are under divine law, and the Spirit of justice and righteousness is supreme.*

Acquisitiveness is a legitimate faculty of the mind; covetousness is its Judas. When acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the apostles of Jesus, but he became covetous, and his sin brought tragedy. When acquisitiveness throws its influence over man, he develops an insatiable desire to possess things. Extravagance grows on its own thoughts.

Covetousness has no wisdom. One who gives up

to the demands of covetousness will commit the most foolish acts to get possession of coveted objects. Seemingly subtle plans are always laid bare, and their shallowness is exposed. Selfishness is near-sighted, and all its ways are narrow.

There is no escape from the Spirit of justice; eventually it overtakes unjust men although they may think that they are secure, and they are required to give up everything. The man who takes advantage of another's necessity in order to enrich his own coffers must in due season make complete restoration.

Brain cells are the central stations from which the mind sends its ruling thoughts to various parts of the body. Acquisitiveness works from its brain area and affects the whole organism. If it is cultivated to the point of covetousness, it dominates appetite; then, more food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized and eventually leads to illness. Thus selfishness uses appetite to destroy the body.

The remedy for all error resulting from acquisitiveness is to call on divine law to adjust every thought in which acquisitiveness plays a part.

The tenth commandment is one that goes very deep, proving beyond all dispute that the Decalogue is more than a mere code of civil law. It is true that man-made laws are not enacted to conform to the thoughts of the heart. Covetousness belongs in the class of sins that corrode the heart of him who harbors them without affecting the one whose substance is the object of cupidity.

The commandment "Thou shalt not covet" is mandatory. Mankind is equal to keeping it or it would not have been given. We are not required to accomplish the impossible. In our desire to obtain material riches, we may overlook the spiritual riches that are ours for the claiming. Such riches cannot be hoarded, for faith grows strong as we use faith; love increases in our hearts as we practice loving. Wisdom is quickened as we depend on the wisdom of the Christ Mind to enlighten us in all quandaries and problems.

"Take heed, and keep yourselves from all covetousness." By being on our guard against insidious desire we are equal to the keeping of this commandment. Material riches cannot be made a part of the individual. Materiality is not the soul's natural medium. The expression "You can't take it with you" describes the transitory nature of temporal riches.

We keep ourselves from covetousness by developing an awareness of the universal life and of ourselves as a part of it. "All things whatsoever the Father hath are mine," but I must take possession of mine under the law. Obtaining things by physical force is not in accordance with the law. Rather, the law is that of give and take, in which giving has precedence. We possess in Truth only that for which we give an adequate return. It is in the giving of this return that we make ourselves "rich toward God" and live satisfyingly and fully.

Make this affirmation daily:

All my affairs are ordered in righteousness, and my own comes to me under divine law.

1. When is acquisitiveness constructive in consciousness? When is it destructive?
2. How does extravagance grow?
3. Explain how selfishness lacks wisdom.
4. Can one escape the Spirit of Justice?
5. Is it possible for us to keep ourselves always from covetousness?

Lesson 11, June 14, 1959

UNITY SUBJECT—*Spiritual Healing.*

INTERNATIONAL SUBJECT—*Across Borders.*—II Kings 5:1-5a, 7-15b.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, *but he was* a leper.

2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

3. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel.

5. And the king of Syria said, Go now, and I will send a letter unto the king of Israel.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is

a prophet in Israel.

9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

12. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped *himself* seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

15. And he returned to the man of God, he and all his company, and came, and stood before him; and he said, Behold now, I know that there is no God in all the earth, but in Israel:

GOLDEN TEXT—*The earth is full of the loving-kindness of Jehovah.*—Psalms 33:5.

SILENT PRAYER—*I send forth my word to do the divine will.*

Naaman, "captain of the host of the king of Syria," represents the executive activity of the personal will. Syria represents the intellect and the King of Syria the directive power of the intellectual realm of mind. When the intellect rules man completely so that he bows down in the house of Rimmon, at-

tributing all increase of good in his life to the intellect guided by the senses, a separation from the true source of life and Truth takes place in his consciousness. Pride of intellect creates an impure condition, just as gangrene sets in wherever the blood supply is stopped. Personal pride in intellect shuts off the conscious flow of spiritual life into man, and although he may be far advanced in every other respect, he becomes a leper in a spiritual sense.

Although to all outward seeming a man may be wholly given over to the power of intellect functioning through the senses, he may still receive an inkling of spiritual Truth through intuition when he opens his mind and heart. The little Israelitish maiden who waited on Naaman's wife represents the intuition of the soul expressed as spiritual discernment. Such intuition, reduced to a state of complete subjection to intellectual dominance in man, can do no more than cause him to wish for knowledge of his spiritual I AM. "Would that my lord were with the prophet that is in Samaria!"

Elisha represents the spiritual I AM. The great prophet was in Samaria, which means "watch mountain" and signifies intellectual perception or the department of the consciousness that functions through the head. When a great healing is to be accomplished the mind is concentrated on the work to be done and cannot be deflected from it by any lesser consideration.

The King of Israel represents the ruling power in the realm of spiritual thought, but man is not always fully conscious of this power in himself. "Am I God, to kill and to make alive?" Instead of ques-

tioning our ability to express divine power, we should affirm it in full faith and expectation. We should not then have cause to give way to despair over the apparent conflict between the intellectual and the spiritual phases consciousness. We should know that the former in all good faith must defer to the latter where permanent healing is at issue.

The true I AM in man does not admit the impossible. It, therefore, sees no occasion for loss of hope, for fear or despair. We who wish to be healed of our infirmities whether of the body, the will, or the intellect must come to a realization of the law under which healing takes place. We must learn to use the I AM constructively. This is accomplished through the word. Elisha sent word to Naaman to "Go and wash in the Jordan seven times."

The word alone is not enough, however, to complete the desired healing. It must be obeyed. The Jordan represents the life current. The will (Naaman) must be washed in the life stream, because as man's spiritual perception reveals to him the realities of life he is convinced of the need of cleansing the personal will. This is done by denying the power of material beliefs and limitations. Both the mind and the body express their natural purity and perfection when the will is under direction of Spirit.

As long as the will is dominated by the intellect it is difficult for man to see any good in denial. The currents of thought in the intellectual man's consciousness consist of reasonings about life and outer, intellectual ideas and activities. To be steeped in such ideas while lacking the spiritual power of the I AM is to receive no real understanding of reality

and, consequently, no healing.

Reflection is a servant of the intellect as well as of the Spirit, since it is a universal mind activity. When the willful or headstrong man has had time to reflect on the thought of denial, he decides that it is at least worth a trial and that no harm will be done by taking this step. Pride humbles itself to the point of obeying, if not in faith at least with an open mind. Desire for healing unites with obedience and open-mindedness to make healing possible, whereupon the will of the intellectual man is completely transformed into the humility of the divine will, as the latter enters into man's mind and wholly possesses him.

QUESTIONS

1. What does Naaman represent? Explain his contracting leprosy.
2. How does intuition permeate the consciousness of the intellectual man?
3. How must one use the I AM in order to do healing work?
4. When man's will is obedient to the direction of Spirit, what follows?
5. Interpret Naaman's anger at Elisha's message, and explain how his healing was finally accomplished.

Lesson 12, June 21, 1959

UNITY SUBJECT—*The Responsibility of Spiritual Power.*

INTERNATIONAL SUBJECT—*Serve by Sharing.*—II Chron. 19:4-11.

4. And Jehoshaphat dwelt at Jerusalem: and he went out again among the people from Beer-sheba to the hill-

country of Ephraim, and brought them back unto Jehovah, the God of their fathers.

5. And he set judges in the land throughout all the fortified cities of Judah, city by city,

6. And said to the judges, Consider what ye do: for ye judge not for man, but for Jehovah; and *he is* with you in the judgment.

7. Now therefore let the fear of Jehovah be upon you; take heed and do it: for there is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes.

8. Moreover in Jerusalem did Jehoshaphat set of the Levites and the priests, and of the heads of the fathers' *houses* of Israel, for the judgment of Jehovah, and for controversies. And they returned to Jerusalem.

9. And he charged them, saying, Thus shall ye do in the fear of Jehovah, faithfully, and with a perfect heart.

10. And whensoever any controversy shall come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, ye shall warn them, that they be not guilty towards Jehovah, and so wrath come upon you and upon your brethren: this do, and ye shall not be guilty.

11. And, behold, Amariah the chief priest is over you in all matters of Jehovah; and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all the kings matters: also the Levites shall be officers before you. Deal courageously, and Jehovah be with the good.

GOLDEN TEXT—*Take heed and do it: for there is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes.*—II Chron. 19:7.

SILENT PRAYER—*I obey the law that develops my better nature and makes me a better citizen and a better neighbor.*

The essential teaching of this lesson is that the establishing of judgment in the inner forces of the consciousness, through the I AM overcomes all

adverse ideas in the organism and contributes greatly toward peaceful and harmonious expression in both mind and body. Even the purely physical forces and all forces that are usually considered unproductive render tribute to the good through the general harmonizing effect of judgment established in Principle.

In this lesson the thought of judgment as an idea in Divine Mind is brought out. An abstract idea becomes an actuality as we incorporate it in consciousness and make it a distinguishing feature of our character.

Jehoshaphat, ruler of Judah (subconscious mind), "strengthened himself against Israel," which represents the intellect. The subconscious mind is in touch with intuition, whereas the intellect takes its light from without. To live from within is right, and all great natures have had their foundation in the inner soul substance.

In order to be a Christian it was once thought necessary to talk habitually of God. In our day the fear of being thought guilty of cant or hypocrisy has led to the extreme. This, however, has its disadvantages, since what is never mentioned is in danger of dropping out of mind as well as out of speech. In college, to "major" in a subject without ever mentioning the subject would be an impossibility. For us a better course is to take for granted a universal interest in our common heritage of faith in the spiritual verities and to speak naturally and wholesomely of that which vitally concerns us all.

True preparedness to live a life of conscious rectitude in harmony with divine ideas comes about

through education. Man's thought forces are systematically trained by being submitted to his natural religious forces. Natural religious forces are powerful incentives to right action, a consideration worthy of being weighed by those who compile courses of study for the young. The custom of late years has been to omit religious training from courses of study in the public schools, leaving such training to church schools or to instruction received in churches. The noticeable increase in crime among the younger generation today is partly a result of this omission. The portrayal of crime on the screen, radio, and television has been a second factor contributing to the miseducation of youth. Since the educational value of these media is great, too much care cannot be taken in the choice and presentation of material that appeals to the young.

What should be heard is easily decided: Only the Truth as taught by the Christ and as discerned by those who seek the consciousness of the Christ. Life is in essence spiritual; its source is in Spirit. All men are spiritual in their origin and must become one with Spirit through aspiration and continued endeavor if they are to know that fullness of life, love, joy, peace, and the other desirable fruits of the Spirit of truth are the realized reward of cultivating the Spirit of truth in themselves.

All the guidance and advice needed for the charting of our course through life may be found in the wise teachings of the ages. The Mosaic law contains explicit instructions for the training of the young so that they may avoid any necessity of learning the law of life by trial and error. The latter

method, as someone has pointed out, is far too costly for youth to follow. Precept and example are available and are the proper educational approach to the divine law for the young. "When thy son asketh thee in time to come . . . thou shalt say unto thy son——."

Doubt and uncertainty are no part of the proper training of the child. His sense of security demands clear interpretation both of history and of Truth. The deliverance that God wrought for us in times past was for our good. It was to keep us in harmony with Truth, to enable us to express life more fully and freely. Then, aside from all consideration of benefit to ourselves, it is right for us to keep the law. "It shall be righteousness unto us, if we observe to do all this commandment."

The divine law is a law for us now as for all time to come. The keeping of this law of our well-being brings health, peace, happiness, and enduring satisfaction.

As Christians, our undivided devotion to a high ideal rules out of our life the tendency to be satisfied with anything less. Such devotion requires all the heart, soul, and mind. Where love must be developed, patient practice of the thought of God must be the constant rule. Where love is spontaneous this concentration of energies on the loved object is instinctive and effortless.

No higher ideal could be followed than that of love uniting all men and all nations in the bond of brotherhood, doing away with the will to make war and follow self-interest or narrow nationalistic aims. Science discovers truth without love. It is for faith in the Supreme Being to discover and express

the truth of the love that is at the heart of the universe and of life itself. This ideal is ours to realize.

QUESTIONS

1. Should faith be spoken of as well as lived? What attitude toward this subject is the natural and right one?
2. Explain the part played by education in preparing man to obey the higher law.
3. How can faith in God supplement the work of science in discovering Truth?
4. What is the essential teaching of this lesson?

Lesson 13, June 28, 1959

UNITY SUBJECT—*Religion in the Life of a Nation.*

INTERNATIONAL SUBJECT—*Nations Need Religious Leaders.*—II Kings 11:4, 9-12, 17-19, 21; 12:2.

4. And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah, and showed them the king's son.

9. And the captains over hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest.

10. And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of Jehovah.

11. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about.

12. Then he brought out the king's son, and put the crown upon him, and *gave him* the testimony; and

hey made him king, and anointed him; and they clapped heir hands, and said, *Long* live the king.

17. And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people.

18. And all the people of the land went to the house of Baal, and brake it down; his altars and his images brake hey in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of Jehovah.

19. And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and hey brought down the king from the house of Jehovah, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings.

21. Jehoash was seven years old when he began to reign.

2. And Jehoash did that which was right in the eyes of Jehovah all his days wherein Jehoiada the priest instructed him.

GOLDEN TEXT—*The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts.* —Mal. 2:7.

SILENT PRAYER—*I seek first the kingdom of God and His righteousness.*

When we clearly understand that the great spiritual teachers and leaders of the race have developed and expressed a consciousness that is potentially in all persons, we have raised the hopes and capacities of man from the human to the divine. We have, by the same process, revealed that God-Mind is impartial and absolutely just in all its relations with humanity.

When the spiritual nature is scientifically revealed as possible to all persons and the manner of its development clearly pointed out, a great school of instruction in soul unfoldment has been established right here in our midst, and the results will be beyond all imagination. The mysteries of supermind have heretofore been considered the property of certain schools of occultists and mystics who were cautious about giving their truths to the masses, for fear that in their ignorance they would misuse them. Now the doors are thrown wide open and whosoever will may enter in.

The chaotic conditions that prevail among men today force us to the conclusion that we are not living according to the law instituted by a wise Creator. The Bible teaches that we once existed under divine law, in which we were open to God's inspiration, and that we were disobedient and lost the guiding light and the perpetual inflow of life that accompanied it. The only salvation for our many ills, moral, physical, economic, and governmental lies in adopting the principles of honesty, justice, and all-round righteousness that Jesus taught.

Revolutions are occurring throughout our world, but such revolutions do not cure our economic ills. The reason is that a change of government does not necessarily change the minds of those who govern, and if earthly, narrow, greedy minds are at the helm, we all suffer from the acts of such lawmakers. Therefore, the one and only remedy is understanding by our legislators of the fundamentals of religion, and the incorporation of religious principles into the possession and distribution of the earth's rich treas-

ures. "The earth is the Lord's, and the fulness thereof."

Some of our wisest statesmen have pointed out the necessity of more religion in those who conduct world affairs. It has been said that we do not need more culture; we need more religion. We need to stress spiritual values as primary in good government.

The word of God is the all-powerful creative idea existing in Divine Mind. It is the idea of perfection that is trying to attain expression throughout all creation. It contains all the attributes of God, such as light, life, love, wisdom, power.

We as individuals should use this perfect word of God in building the kind of a world we desire.

If each man would do his part and speak the perfect word, what a wonderful world this would be to live in—a world of peace, harmony, and abundance. The world today is what it is because the people in it have brought it to its present condition. Wars would never occur if the people as individuals were peace loving. Minds that are filled with greed and hate finally outpicture in our life and affairs.

It is the duty of each one of us as children of God to hold thoughts of love and speak words of peace into manifestation. In no other way can the world be made a better place in which to live. Speak these words of peace: *"Liberty, justice, righteousness, and peace are now established throughout the world, in the name of Jesus Christ."*

Now is the appointed time to speak the word. Let us not put it off another moment. Through our spoken word we can bless others with words of love,

and in reality receive a blessing for ourselves. Why should we bless others, especially a nation or group of people that we do not know? This is a question often asked. We shall understand why when we realize our relation to God the Father and to our fellow men. We are all one, Christ or spiritual-idea men. Each of us may occupy a separate body, but the Christ within each of us is one and the same Spirit, the Christ.

QUESTIONS

1. Do conditions in our world today indicate that we are living according to the law instituted by our Creator? Explain.
2. How may we find salvation for the moral, physical, economic, and governmental ills that confront us?
3. What is necessary if our legislators and those who administer our government are to serve wisely and well?
4. How may we as individuals contribute toward the building of a peaceful, happy world?

PRAYER FOR WORLD PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Silent UNITY

I place myself in God's keeping and look to Him for wisdom. He steadies my thoughts and guides my way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

RECENTLY I TELEPHONED your prayer service with an urgent request for help for my mother-in-law. She was apparently suffering from a chronic condition of the colon. Specialists offered us little hope that the condition was not malignant, and being of such a chronic nature, terminal. I silently denied the possibility and blessed the doctors' skill in healing.

We prayed and prayed, but I realized that we needed help. All at once, at the breakfast table one morning a very strong urge came over me to call you for help. It was as though the telephone were a magnet. As I spoke to the person who answered the phone, tears of relief came. It was as though an intolerable burden had been lifted from me. We all felt the beginning of joy.

Prayers have been answered for me many times, but this was really uncanny. I left the telephone knowing that all would be well, and the lightening continued. When the report of the biopsy came back, much to the doctors' surprise there was no sign

of malignancy.

Mother is now almost entirely well and in spirit is perfect. Her color and appetite are good, she feels like doing things again—in fact, she feels better than she has in years. She is serene and happy.

Words are not adequate to tell you all that your help has meant. Not only at this time, but many, many times, faith in God has meant the difference between success and failure.

God bless you all, always.—*Mrs. R.E.M., California.*

THANK YOU FOR YOUR wonderful help in prayer for my recovery from the paralysis in my left hand and forearm, caused by use of crutches.

I am, indeed, so thankful for the realization of my wholeness. I can now play much of my piano repertoire with both hands again, including Bach, which is a real test of complete control. This is a wonderful demonstration of my true identity, as I could not even play the simplest five-finger exercise four weeks ago.

Thank you for your beautiful letters and the booklet *A Silent Unity Healing Treatment,* which give much inspiration.

My walking is almost normal again, so I do not feel I need your further help in prayer now. Many thanks to you.—*H.D.L., Massachusetts.*

My Help Cometh from Jehovah

I HAVE BEEN REMISS insofar as reader's response is concerned and I want to tell you how grateful I am

for all the Unity publications, which I feel are of a very high order.—*M.N.H., New York.*

I CAN'T THANK YOU enough for your literature, for it has been the source by which I have found my Lord and the direction for my life. Thank you. —*Mrs. C.R., Ohio.*

WHILE PRAYING for peace, it came to me that if the sum of thirty-five million dollars, which is the cost of one missile, were spent on Unity literature and delivered to all other countries, then we would surely have peace, because who could study Truth and be afraid of anyone or want to wish harm to another? —*Mrs. D.D., California.*

He Shall Have Abundance

HOW GRATEFUL MY HUSBAND and I are for your wonderful prayer help. Three days after we requested your prayers, we could feel a change was taking place in the lawsuit that had been filed against us for water rights. The divine law of love and justice was working perfectly through us toward all persons and through all persons toward us.

The feeling of justice became stronger and stronger. After three or four weeks, our attorney received a letter from the other attorney that his client wished to withdraw his charge against us. It was a misunderstanding on his part, and he was very sorry to have caused us worry and inconvenience.

Thank you. May God bless all of you at Unity for the wonderful work you are doing.—*Mrs. C.A.H., California.*

UNITY CENTERS AND CLASSES

: following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ingham—Catherine Thrower, 2803 ghland

ile—Marian Baker, 1156 Springhill

ARIZONA

niz—Herbert Penn, 3223 N 24

on—Lillian Cook, 2119 E Water

ARKANSAS

e Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

mbra—Albert Ransford, 25 N 2d

urn—John Hinkle, Congregational urch

rly Hills—Ruth Rae, 200 S Canon

ank—Joseph & Mildred Haggerty, 09 Cordova

ro Valley—Unity, 1025 Crow Canyon

pton—Margaret Butterworth, 411 S nta Fe

na—Frances Flickinger, 17157 E ndillo

er City—Carroll Moore, 3979 Tilden

ndido—Alma Ladd, 203 E 5th

no—Edward Jennens, 985 Palm

ndale—Clifford Carpenter, 119 S Kenood

tington Park—Edna Drebert, 7900 ate

ewood—Frank Hax, 820 Java

Crescenta—June Jones, 2819 Montrose

Jolla—Lola Mays, 6363 La Jolla

g Beach—Sarah Switzer, 935 E Broaday

Angeles—Ernest C. Wilson, 635 S anhattan Pl; Helen Mouton, 4419 ettler; Carrie Love, 80 Orange pl; sobel Stoneman, 1420 Westwood

hattan Beach—Winifred Dietz, 32d & ighland

ced—Cecil Lake, Tioga hotel

lesto—Russell Kemp, 201 Eye

rovia—Irene Malloy, 2567 S Myrtle

nterey—Sonja Samiran, 2161 Fremont

a—Helen Wade, Churchill manor rown & Oak

th Hollywood—Joseph & Mildred aggerty, 4871 Lankershim Blvd

dand—Alma Morse, 144 Athol

anside—Gilberta Sommer, 1st & itmar

m Springs—Viola Lukawiecki, pentouse 30, the Plaza

adena—Max Flickinger, 1243 North ake

nona—Gertrude Tuntland, 524 E asadena

llands—Harriet Nicholls, 235 Nordina

hmond—Wm Prints, 1108 Nevin

erside—Unity, 3645 Locust

Sacramento—John Hinkle, 1025 9th; Marjorie Staudenmaier, 4553 North ave

San Bernardino—Henry & Harriet Nicholls, 763 D st

San Diego—Wendell Mixson, Masonic temple

San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean

San Gabriel—Warren Kreml, 325 S Pine

San Jose—Lee Norment, 1040 the Alameda

San Leandro—Barbara Lyon, 501 Joaquin

San Mateo—Cleo Lee, 34 2d ave

San Rafael—Helen Wade, 701 Mission

Santa Ana—C. Leroy Tuntland, 2015 N Broadway

Santa Barbara—Wm Helmbold, 227 E Arrellaga

Santa Cruz—Pauline Powell, 407 Broadway

Santa Monica—Sue Sikking, 1245 4th

Santa Rosa—Helen Wade, 1118 Sonoma

Stockton—Grace & Laurance Swannell, 48 W Poplar

Temple City—Glenna Arrowsmith, 5950 N Temple City blvd

Van Nuys—Rose Schneider, 13250 Chandler

Ventura—Wm Noonan, 2020 E Main

Vista—Gilberta Sommer, 852 Lado de Loma

Walnut Creek—Marie Giles, 1360 Locust

Whittier—Robert Burke, College at Bright

Yucaipa—Rosemary Williams, Woman's Clubhouse

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder

Denver—Alice Johnson, 1410 High

Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield

West Hartford—Merton Thorpe, 1 Walbridge rd

DISTRICT OF COLUMBIA

Washington—Ann Sandefer, 601 13NW

FLORIDA

Clearwater—Mary Powell, 15 S Osceola

Daytona Beach—Robert Kehoe, 213 Orange

Delray Beach—Eva Rosencrans, 415 E Atlantic

Ft Lauderdale—Nora Campbell, 313 S Andrews; Elizabeth Turner, 210 SE 10 terr

Ft Myers—Ann Werner, 1200 Lafayette

Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Unity, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1927 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage-Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Indianapolis—Charles Roth, 907 N Delaware

IOWA

Des Moines—Mildred Brown, 3118 Grand

KANSAS

Topeka—Harriet Pfouts, Jayhawk hot
Wichita—Carl & Lois Moran, 2160 Oliver

KENTUCKY

Louisville—Charles Korfhage, 757 Brook; Ruth Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Capit house
New Orleans—Elois Echlin, 6966 Catin Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 721 Colle

MAINE

Portland—Grace Dickhaut, 93 Hi

MARYLAND

Baltimore—E Roy Feldt, Southern hot

MASSACHUSETTS

Boston—Elinor McDonald, 30 Huntin ton
Cambridge—Edna Titus, 881 Massach setts
Worcester—Marjorie Russell, 554 Ma

MICHIGAN

Ann Arbor—Marie Munro, 310 S Sta
Battle Creek—Kenneth Brabeau, 286 N Capitol
Bay City—Aelola James, N Jefferson at
Birmingham—Frank Glabach, 1128 Maple
Detroit—Eric & Catherine Butterworth 17505 2d blvd; Virginia Shipley, 6 Empire bldg; Lois Anderson, 1 Englewood; Estelle Palmer, 117 Goodwin
E Lansing—Roxie Miller, 425 W Gra River
Flint—Unity, 1201 Metropolitan Bldg
Grand Rapids—Leon Miller, 530 Scri ner ave NW
Grosse Pte Woods—Eve Edeen, 207 Mack
Jackson—Kenneth Brabeau, Dwight bl
Kalamazoo—Amy Moffett, 209 W Dutto
Lansing—Nora Hines, 2511 S Washingto
Midland—Aelola James, Community ce ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Walfred Taurainen, 250 Crooks
Wyandotte—Louise Theis, 2959 Biddl

MINNESOTA

Minneapolis—Eugene Sorflaten, 230 Hennepin

MISSOURI

Independence—Fannie Baldwin, 101 Main
Kansas City—Louis E & Ethel Meye 707 W 47th; Geo Hilbert, 5209 Antioch
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Cente
Overland—Kate Evans, 2422 Goodal
Springfield—Polly Weeks, 1300 E Els
St Joseph—Osla Jones, 1202 Felix

ouis—Dale Batesole, Skinker & For-
h; Hilda Westermeyer, 3616 Bates;
prence Brummer, 4621 S Kingshigh-
y; Louise Lawrence, 4328 Easton

MONTANA

ngs—Jess McGuire, 101 Lewis
man—Mary Wessell, Baxter hotel
s—Esther Lewis, 300 S Montana
t Falls—Ann Winstead, 1023 2 ave S
gston—Mary Wessel, 322½ W Cal-
ader

NEBRASKA

ha—C N Broadhurst, 1317 N 42d

NEVADA

—Fay Caswell, 847 N Center

NEW JERSEY

ury Park—John Manola, 3d & Emory
enfield—Esther Zimmerman, 262 S
ishington
ensack—Eleanor Drew, Woman's
ub
clair—Gladys Stevenson, 6 S Ful-
ton
rk—Edith Berry, 20 Hill
son—Louise Gerhold, YMCA 128
rd
ewood—Louise Gerhold, 365 Maple
ton—Edith Berry, 489 W State

NEW MEXICO

querque—Mina Stevenson, 1219 Ti-
as ave NW; Fred Martin, 112 San
dro SE

NEW YORK

alo—Lillian Matthews, 1243 Delaware
hing—Adele Woodruff, 135-42 40 rd
t Hills—Adele Woodruff, Tennis
ll, 6 Burns
Neck—Emma Jean Sartori, Com-
nity church
ington—Adele Woodruff, 559
oodbury rd
a—Howard Bradford, 436 N Geneva
Rochelle—Ethel Nickelsen, YMCA
Division
York—J Sig Paulson, 1 W 47;
ichton Boatwright, 57 Park ave;
ephine Siemon, 400 E 59; Stella
enn, 15 E 11 st; Nanna Sutton,
W 125, Rooms 2 & 3; Unity
3 7th ave
ester—Elise Rosenburg, 55 Prince
cuse—Howard Bradford, 110 Onon-
ga
y Stream—Stella Wrenn, 14 E
neola
e Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

ville—Velma Hoffman, 430 McDowell

OHIO

n—Wm Fischer, 1075 W Market
on—Fred Beale, 2508 Market N
innati—Erna E Wissmann, 2853
dison rd; Millie Leslie, 18 W 9
eland—Earl Anthony, Hotel Cleve-
nd; Winifred Wilkinson, 3615 Euclid
mbus—Joe Jones, 3568 Olentangy

Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388 Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Youngstown—Unity, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

SOUTH CAROLINA

Charleston—Lucy Stringer, 93½ Broad

TENNESSEE

Chattanooga—Grace Comley, 517 McCallie
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 1 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W ave
Windsor—Unity, 595 Victoria
Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merringt 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Ashdown rd
Nr Whitstable—Olive Hacking, 14 R sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durhi

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italia Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkn Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnis Maija Bloomberg, Tevakoski, Finland; W A DaSilva, Caixa 1340, Sao Paulo, Bra *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

NITY BOOKS of Note

ON PROSPERITY

BOTH RICHES AND HONOR—"Riches are primarily a state of mind and not a matter of accumulation of money or things," Annie Rix Militz tells us. With abundant use of meaningful parables, she captures the imagination and makes it easy to grasp and remember the Truth lessons in this inspiring book. Included with her twelve helpful chapters are six meditations and six prosperity treatments.

PROSPERITY—Contrary to long-standing popular belief, we need not embrace poverty in order to live in the Christ way. "It is your birthright to be prosperous," Charles Fillmore tells us, "regardless of who you are or where you may be." "There is a kingdom of abundance of all things," he assures, "and it may be found by those who seek it and are willing to comply with its laws." In twelve powerful chapters he tells how to comply with these laws and demonstrate our good.

PROSPERITY'S TEN COMMANDMENTS—The Ten Commandments form a sound foundation for prosperity as well as for right conduct, according to Georgiana Tree West. She devotes a chapter of this book to each of the commandments, and adapts it to prosperity. The first commandment, "Thou shalt have no other gods before me," is paraphrased, "*Thou shalt look to no other source but God for thy supply.*"

(Each of the foregoing books is $2 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	$2.
	Be!	2.
	Doctor Houston Speaking	2.
	Favorite Unity Radio Talks	2.
	God a Present Help	2.
	God Is the Answer — *Dutch, English,* each	2.
	Great Physician, The — *English, Spanish,* each	2.
	How I Used Truth — *German, English, Greek. Swedish,* each	2.
	How to Let God Help You — *English, Greek, Spanish,* each	2.
	Lessons in Truth — *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2
	More Wonderful You, A	2.
	Myrtle Fillmore's Healing Letters	2
	New Ways to Solve Old Problems	2.
	Peace Begins at Home	2.
	Practical Christianity for You	2.
	Prove Me Now	2.
	Special Methods for Attaining Spiritual Mastery	2.
	Story of Unity, The	2.
	Things to Be Remembered	2.
	Unity Vegetarian Cookbook	2.
	Unity's Seventy Years of Faith and Works	5.
	Whatsoever Ye Shall Ask	2.
	You and Your Child — *French, English,* each	2.
For Healing	Christian Healing — *German, English,* each	2.
	Divine Remedies	2.
	Jesus Christ Heals	2.
	Truth Ideas of an M.D. — *Italian, German, English,* each	2.
	You Can Be Healed — *Swedish, English,* each	2.
For Prosperity	Both Riches and Honor — *French, English,* each	2.
	Prayer in the Market Place	2.
	Prosperity	2.
	Prosperity's Ten Commandments	2.
	Working with God	2.
For Inspiration	Best-Loved Unity Poems	2.
	Be of Good Courage	2.
	God Never Fails	2.
	Household of Faith, The	5.
	Lovingly in the Hands of the Father	2.
	Mightier than Circumstance	2.
	Prayer Changes Things	2.
	Sunlit Way, The	2.
For Devotion	Effectual Prayer	2.
	Holy Bible, American Standard Version	7.
	Keep a True Lent	2.
For Advanced Study	Atom-Smashing Power of Mind	2.
	Christ Enthroned in Man	2.
	Have We Lived Before?	2.
	Know Thyself	2.
	Let There Be Light	3.
	Metaphysical Bible Dictionary	5.
	Mysteries of Genesis	3.
	Mysteries of John	2.
	Selected Studies	2.
	Talks on Truth	2.
	Teach Us to Pray — *French, English,* each	2.
	Twelve Powers of Man, The	2.
	What Are You?	2.
	Your Hope of Glory	3.
For Children	Adventures of the Seven Spartans	2.
	Barky's New Home	2.
	Barky and His Friends	2.
	Jet's Adventures	2.
	Jet and the New Country	2.
	Jet's Choice	2.
	Story of Jesus, The	2.

NEWS *from* UNITY

)o You Know How o Worry?

"If you know how to orry, you know how to ray," John Davis tells us. The techniques for worry nd for successful prayer are ne same. The differences are n the goal and the direction."

These words come from ne de luxe book *The Good usiness Treasure Chest.* If ou have had difficulty in conuering worry, you will find elp in the chapter "Worry s a Prayer." Each of the eventy-five short chapters in his book gives usable help or everyday needs, such s prosperity, success, and iany other subjects. An esecially welcome gift for ather's Day, *The Good Busiess Treasure Chest* (pubished by Hawthorn Books, nc., of New York City) is 4.95 a copy from your booktore, Unity center, or from Unity headquarters.

A Book a Man Will Enjoy

In choosing gifts for Father's Day, be sure to consider the book *Prayer in the Market Place,* which offers twenty-seven vitally important chapters that originally appeared in *Good Business* magazine. If one needs greater prosperity in business or personal affairs, he will appreciate "A Formula for Prosperity" that John D. Murphy gives. If there are conditions in his life that need changing, he will find help in the chapter "Words That Can Change Your Life," by Harold S. Kahm. If labor-management problems seem to bar the way to profitable operations, the chapter "Dissolving the Deadlocks," by Worral G. Sonastine, can help. *Prayer in the Market Place* is $2 a copy.

Vacation Entertainment for Children

Boys and girls look forward to vacation time, when they can enjoy being outside in the beautiful summer weather. They love to swim, have picnics, and play all their wonderful outdoor games. But there will be rainy days as well, when they must keep occupied indoors—and on those days, *Wee Wisdom* magazine offers a wealth of indoor fun:

In the June issue, for instance, they will find directions for making a Winter Bouquet, that will stay pretty all winter. They can make this bouquet from seeds that they find this summer, and some ordinary foil paper.

The June *Wee Wisdom* also includes many exciting stories, such as: "The Dowd's Back-Yard Family," by Helen Bowman; "The New Girl," by Page O'Haire; "The Thunderstorm," by Lois M. Dunning; "The Way Home," by Lottie Norton; "The Chimp Liked Bananas," by Lawrent Lee; and another chapter of the exciting serial "Brush Fire," by Bonita Fouste.

While *Wee Wisdom* entertains, it also builds character. Each of its features is carefully selected for its character-building quality, for tl boys and girls in its stori hold up high ideals of goo sportsmanship, kindness, ar tolerance that its young rea ers can emulate. *Wee W dom* is $2 a year.

Could You Get More Out of Life?

If you sometimes feel th the work you are doing ar the special interests that yo have are not fully satisfyin if you feel that you could g more out of life, here is a article that can help you.

In the article "How Find the Right Pattern fo Your Life," Dora Albe quotes an expert in the fie of aptitude testing: "Me and women grow restless they have eight aptitudes which they are above ave age, and get a job in whic they can use only one or tw of those." She discusses wa of testing aptitudes, and giv six easy-to-follow metho for getting more satisfactio and happiness out of life.

This article appears in th June issue of *Good Busine* magazine, together with true account by well-know Truth writer Alexander Lal called "How I Find Pray Stories," and many other i teresting and helpful article

Each month *Good Busine*

resents articles by and about those who have found success through the application of Christian principles. It is of special interest to men, and makes a welcome gift for Father's Day. *Good Business* is $2 a year.

The Works I Do, and Greater

Do you believe that we, today, can perform such healings as Jesus did?

During His ministry He did many wonderful things. Those who came to Him He healed both in body and in mind. People loved to be with Him, and children thronged about Him. He was divine, and yet He promised that if we believe in Him, we can do the works that He did, and even greater.

"Can we say 'without a doubt' that we are sons of God?" Ernest C. Wilson asks. "Then without a doubt we can heal and be healed, we can do wonderful works."

These words come from the inspiring article "Without a Doubt," which appears in the June issue of *Daily Word*. In this article the author paints a vivid word picture of the love that Jesus had for His fellow men, and shows how we may, in truth, be more like Him.

Each monthly issue of *Daily Word* offers a prayer, meditation, and Bible verse for each day, plus helpful short articles, inspiring poems, and a lovely cover picture in color. *Daily Word* will come to you each month for a year for $2.

Coming Next Month in UNITY

Do you sometimes wish that you could change the routine of daily living and add interest to your life?

"There are times," Lillian Wright Mitchell tells us, "when most of us rebel against the day-by-day sameness of our existence. We cry out against a fate that seemingly tells us that we must struggle and strive for position in human society and eventually we become bored with the whole thing."

She explains that this feeling is born of a deep inner need and indicates that there is something very definite for us to do. "Our rebellion shows that we are believing our world to be 'out there' while it actually lies within ourselves." "Three things await our acceptance: the divine urge, the eternal challenge, and the invitation to follow and serve."

Repeating the invitation of Jesus to "follow me," she

urges, "Come then, walk with me. Let us cast our nets among the deep impressions of life. . . . From the depths of our own soul hunger, let Him hear our acceptance of His royal invitation. Let us be the strengtheners of spirits that may have faltered, not only in being kind and considerate, but in going a little out of our way to do so."

This inspiring article is titled "Fishers of Men," and it will appear in the July issue of UNITY. Be sure to look for it next month and to share it with friends who need it.

Another Unity Book in Spanish

Last month Unity announced that Myrtle Fillmore's book *How to Let God Help You,* which was compiled by Warren Meyer, leader of the Unity center in Oak Park, Illinois, had been translated into Greek and was now available in that language. This month we are happy to say that this book has been translated into Spanish and is now available in that language, as well as Greek and English, at $2 a copy.

You may have a complete list of Unity's foreign literature without charge upon request to Unity School at Lee's Summit, Missouri.

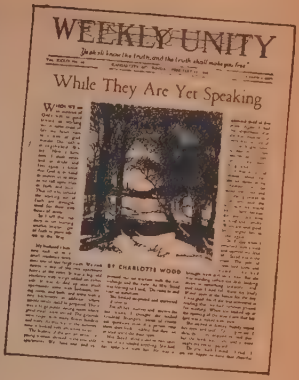
I Am Glad You Changed Your Prices

Unity has received quite a number of favorable comments on the recent increase in prices. The following letter from a friend in Oregon is typical:

"In the February issue I noticed your letter announcing the price change in Unity magazines and books. I am so glad you made that decision, and have wondered why it was not made some time ago. It just did not make sense that you could continue to publish your magazines at the rates established many years ago and come anywhere near breaking even. Then with the recent increase in postage rates, and another one coming, the action you have taken was certainly made imperative.

"Of course I know you have wished to keep the rates down so that as many people as possible could avail themselves of your priceless magazines, but surely ways will be made clear to meet individual problems. In fact, this is going to be a wonderful opportunity for us all to apply our understanding of Truth, that any necessary increase in substance will be made manifest. I bless you and all those who made this decision.

Special Article for New Truth Students


WEEKLY UNITY

"Ye shall know the truth, and the truth shall make you free."

While They Are Yet Speaking

BY CHARLOTTE WOOD

If you know someone you would like to introduce to Truth, you will find the special article appearing in the June 28 issue of *Weekly Unity* especially helpful.

Entitled "A Modern Parable," this article was written by the popular author Bill Grimm and offers simple, pointed help to the person who may have tried many other means of solving his problems and failed. To such a person this article offers a proved way that will not fail if given a sincere trial. Pointing up his words with the things that Jesus taught, Mr. Grimm uses a modern-day miracle, usually taken for granted, to illustrate the unfailing method by which anyone can turn to God for help whenever he needs it. This article also holds valuable inspiration for the person well versed in Truth.

Each week *Weekly Unity* brings eight pages of inspiring articles, including a message from Silent Unity, a column by Lowell Fillmore (president of Unity), news of interest in the religious world, letters from readers about answered prayer, Bible lessons, and other helpful features. The nominal price of $2 a year brings fifty-two issues of practical Truth help at less than four cents a copy. Be sure to ask that subscriptions you order include this special article in the June 28 issue.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

UNITY'S SEVENTY YEARS OF FAITH AND WORKS

This year is Unity's seventieth anniversary, and it seems fitting at this time that a sort of "progress report" should be made on the service that Unity is rendering to people today, and the spiritual faith that makes this service possible.

Unity is a structure of faith—the faith of the Fillmores who founded it, the faith of the writers who put Truth ideas into words, the faith of the workers who carry on the services of Unity, and the faith of millions of Unity friends who pray and give of their substance to this work of Spirit.

A NEW UNITY BOOK

A new Unity book has been prepared to show the structure of Unity in its entirety, with both pictures and text. In keeping with its significance, the new book is approximately 8½ by 11 inches in size, handsomely printed and bound, a de luxe volume in every way. It is entitled *Unity's Seventy Years of Faith and Works.*

As you turn the pages of this book you will read of the successful efforts of the Fillmore's to achieve wholeness and physical well-being through faith. You will thrill to their overcoming of crippling illnesses, and you will be quickened and renewed with a sense of God as healing, life-giving power.

As you look at pictures like the one on this page (of one of the first homes of Unity), and then turn to the beautiful colored photographs of Unity Village today, your heart will lift with warm realization of God as substance.

As you read the finest articles of the best-known Unity authors, you will receive new understanding of God as illumination and you will discover new ways to use His light and wisdom in your life.

And as you read the statements of men and women who have found help through the various departments of Unity—Silent Unity, the radio and television work, the Braille department, Silent-70, and others—you will be happy to be a part of this spiritual service that draws together so many persons all over the world in a mighty circle of prayer and faith.

Unity's Seventy Years of Faith and Works includes many unique articles and pictures that cannot be obtained in any other book. Each step in its preparation has been made with much time, thought, and prayer. This special new book is priced at $5 a copy.

The Fillmores in front of one of the first homes of Unity. One of the many pictures in this new book.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A TRIP WEST THROUGH THE BANK PLAN

"Since using the Prosperity Bank plan," writes a friend in Louisiana, "I have been unexpectedly invited to take a trip out West, and I have never before been anywhere outside my own state. It is a miracle, and I thank God for His goodness."

This plan has helped thousands to find both material and spiritual blessings. Each day for seven weeks you deposit a coin in the Bank and bless it with the prayer that comes with it. You seek to look to God for your supply and think only positive, prosperous thoughts. The amount saved may be used to pay for the UNITY subscriptions you have ordered for friends on the coupon below. Silent Unity prays with you for your success as you follow the drill. Try this plan and learn what it will do for you.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions at $2 each and a Bank in which to save the $6 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-6-59

TWO GRADUATION GIFTS FOR YOUNG PEOPLE

In selecting graduation gifts for young people, remember these publications prepared especially to help them:

Progress magazine—Each month this digest-sized magazine brings its readers up-to-date articles and exciting stories that show how other young people have solved problems similar to theirs. The June issue presents the article "Do You Make Friends Easily?" by Pauline French Stacy, which gives many pointers to help them to be more friendly and popular.

In these days of widespread interest in money, young people may get the idea that it does not matter what kind of job they have if it pays enough. To give them the proper perspective, the June *Progress* includes the story "Round Hole, Square Peg," by Helen L. Renshaw. For the $2 subscription price, you can send twelve valuable and helpful issues.

Practical Christianity for You—This book collects fourteen important articles by James E. Sweaney, editor of *Progress,* that were especially helpful when they first appeared in that magazine. In language young people readily understand, Mr. Sweaney takes up such subjects as getting along with others, discovering and using your talents, the right attitude toward religion, and other topics to interest and help young people. *Practical Christianity for You* is $2 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Thanks for Countless Blessings

Maurine Hathaway

As countless are life's blessings
  As the shining grains of sand.
I've only to behold them
  All around on every hand.

The matchless beauties earth provides
  For the eye to see—
Blue hills and silver streams,
  Fair skies of lapis lazuli.

The lovely music nature plays
  For the ear to hear—
Wind harps among the grass and leaves,
  Sweet birdsong pure and clear.

The happiness that friendship gives
  For the heart to keep—
Glad smiles, and helpful words and deeds,
  Affection warm and deep.

All these and more, besides Thy love
  And tender, watchful care!
Accept my praise and gratitude,
  Dear Father, is my prayer.

UNITY